THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

LINES TO A CITY PIGEON.

And thou hast wings to bear thee far away,
  Over bright fields, and to the tree tops high;
And yet, thou art content with us to stay,
  'Mid heat and turmoil, 'neath our sultry sky.
Bird, hast thou no desire to wander free?
  No wish to taste the fresh pure summer air?
Where greenwood songsters fill the swaying tree,
  Wouldst thou not speed thee, all their mirth to share?
Stooping by some clear fount to lave thy breast,
And smooth thy plumage soft ere flitting to thy nest?

What have the haunts of men to tempt thy stay?
  Here are no forests waving in the breeze,
No leafy bowers, where fragrant zephyrs play—
  Within our city bounds, we know not these;
Here there is toil, and care, and bustling strife.
  How canst thou linger with us, bird, so long?
Why in this noisome air wear out thy life?
  Fly to the woodland, build its bowers among—
Make thee a home amid the fresh green leaves,
Quit, for at least awhile, these dull and 'heated eaves.'

Had *I* the pinions folded by thy side,
  Thy glossy feathers, and the power to spring
Upon the air, and stretch them far and wide,
  How quickly would I mount on swiftest wing.
Resting at noonday in some cool retreat,
  The abode of birds, and where the wild flowers lie,
Bent only by the hare's adventurous feet,
  And only gazed on by the fawn's soft eye,
Where streams o'er pebbly beds are murmuring low,
Thither I'd bear me on, their music sweet to know.

I'd fly where'er my fancy led the way,
  Far from the noise and discord reigning here,
Light on green lawns, where leafy shadows play,
  And drink from bubbling fountains, bright and [clear.
Seek out the scented violet's mossy bed,
  Hid from the sunbeam by a shelt'ring vine,
I'd know each bank with daisies overspread,
  And at the cottage porch, where wild briers twine,
There would I pause to catch the household hymn,
Ringing, in infant tones, out in the twilight dim.

And canst thou linger? In its pride the rose
  Hangs on the garden wall to lure the bee.
Clad in her summer beauty, nature glows,
  And must she smile to bless all else but thee?
Thou answerest—thou hast ties to bind thee here,
  A parent's love swells in thy gentle breast;
Thou canst not leave the fluttering brood so dear,
  And hie thee out to find a greener nest.
Have they not wings like thee to follow on?
Would they not seek the land where thou before had gone?

Thou wilt not leave thy home. Bright bird, in thee
  I read a lesson of eternal things,
So does the spirit, longing to be free,
  Too oft forget its birth, and fold its wings.
We too have ties to chain us here below,
  And dread to break them all and soar away;
There is a brighter better land we know,
  Yet cling to one which must at last decay.
We know there lies beyond a world of bliss,
And yet, with all its ills, we fix our hearts on this.

M. N. M.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Continued from page* 53.)

The progress by which Whitefield arrived at the full licence of his *privilege*, as an out-door preacher, seems to have been, like all his other proceedings, extremely artless and simple. He preaches in a church. The place is crammed to suffocation. Hundreds upon hundreds are thronging the churchyard, hungering and thirsting for the breath of life. Why then should the word be imprisoned within stone walls? Why should it not have free course, and be glorified, beneath the canopy of heaven? This point being settled, it would be no difficult matter to find abundant warrant for this grand and noble scale of operations. The Sermon on the Mount, for example, was a most sublime and glorious instance of field-preaching; for there the preacher had a mountain for his pulpit, and the heavens for his sounding-board; and, when his Gospel was refused by the Jews, he sent his servants into the highways and hedges. 'Besides,' said Whitefield, 'I always find that I have more power in the open air; a *proof to me*, that God is pleased with this way of preaching.' It is idle to imagine that the 'rotten privilege and custom' of ecclesiastical regulation could stand, for an instant, before reasonings and emotions such as these. And hence the astonishing exhibitions of Moorfields, Kennington Common, Blackheath, &c. &c. &c. John Wesley, more orderly and cautious. for a time was repelled and astounded by the somewhat dithyrambic audacity of his fellow-laborer. But he soon caught the infection: and thus, all Methodism was rocked and cradled in the whirlwind of field-preaching. The tempest, however, has now pretty well gone down: and Methodism, adult and mature, pursues a course almost as steady and as regular as the national hierarchy itself.

Whitefield was now in the condition described by Bishop Gibson, in a letter to Watts, 'From the time that men imagine themselves singled out by God for extraordinary purposes, and, in consequence of that, to be guided by extraordinary impulses and operations, all human *advice*'—he might have added, all human *restraint*—'is lost upon them.' It might have been imagined that all these symptoms of schismatical contumacy, and somewhat fanatical impetuosity, would have strongly recommended Whitefield to the dissenters, and have brought about something like an offensive and defensive alliance between them. But it happened otherwise. In the first place, it may reasonably be doubted whether Whitefield was, at any time, very solicitous for a coalition with any other sect or party. He was, evidently, better satisfied to move in a path of his own, than to circulate round any common centre, merely as one body in a planetary system. And, secondly, it would appear that the dissenting communities were, at that time, but ill-disposed for any cordial approximation towards the portentous wanderer. 'The fact is,' says Mr. Philip, 'that the dissenters, of those times were, in their own way, almost as great sticklers for *order* as the bishops. Field-preaching was as alarming to the *Board* as to the *Bench*. The Primate would as soon have quitted his throne, as a leading Nonconformist his desk, to preach from a horse-block, or a table, in the open air. Indeed, *aggression* was no part of the character of dissent, in those days. No wonder! Dissenters had been so long persecuted, even in their secluded and obscure chapels, that they were glad to *sit still* under their vine and their fig-tree; thankful for their own safety, and neither daring, nor dreaming, to go into the highways or hedges. It was Methodism that made Dissent aggressive upon the strongholds of Satan. Indeed, until the chief of them were carried by storm by Whitefield and Wesley, Dissenters must have dreaded all co-operation with Methodism, as perilous to their own peace and safety.' This is Mr. Philip's version of the matter: and, on the whole, we deem it to be, *substantially*, just. The toleration which the Nonconformists then enjoyed must have left them at leisure for something like temperate reflection on the history of the preceding century, darkened as it was by the mischiefs, 'great and sore,' which had been inflicted on society by the spirit which had wrought in the children of disobedience. A hurricane had then swept over the land, which had brought desolation in its train: and, surely it was natural enough that a retrospect of those 'heavy times' should produce, in reasonable men, some unwillingness to assist in once more untying the winds, which might chance, not only to fight against the churches, but, evidently, to disturb and endanger the conventicles, and to bring back the days of national confusion and strife. But, be this as it may, the biographer positively exults in the shyness of the Dissenters towards the new and dauntless adventurer: he says,—'they would have spoiled him by their *orderliness*.' And, much in the same spirit, Ralph Erskine once declared to Whitefield that there was a manifest 'beauty in the providence of his being in communion with the Church of England; since, otherwise, such great confluences, from among them, would never have attended on his ministry.' Leaving, however, all these vague speculations, it may be interesting, now that the strong wind and the earthquake have subsided, to consider the result of this great convulsion. And we find that, of all the religious varieties of the present day, Methodism is the least infected with the spirit of anarchy—that its language, for the most part, is conservative and loyal—that it has not wholly lost its reverence and affection for the mother from which it sprung—and that many of its most distinguished worthies have been unable to endure the imputation of a schismatic revolt from her communion. Dissent, on the contrary,—(we grieve to say it, and we speak it with a cordial acknowledgment of many a splendid exception,)—dissent appears, of late, to have become a sort of 'Sanctuary of Romulus;' the refuge of all who are bitter of heart, and unstable in faith; the resort of every passion which can array itself against the religious or civil institutions of the empire. That term of recent mintage, 'political dissent,' is, of itself, a sufficient and most melancholy indication of the present revolutionary temperament of the dissenting body. And long may the heart of Methodism be sound enough to say to this monstrous confederacy, *My soul, come not thou into their secret; to their assembly, mine honor, be not thou united.*

But to return to Whitefield. We have lately met with a very spirited and ingenious little publication, the object of which is to exhibit the contrast between a hearing and a reading age. The hearing age is that in which the passions and the imaginations of multitudes are swayed and wielded, with incredible potency, by the recitations of the rhapsodists, or the lengthened exhibitions of the drama, or the overpowering fulminations of the orator. The reading age succeeded, when books begun to be multiplied; and it has reached its full ascendancy in the interval which has elapsed since the invention of printing. And marvellous indeed is the revolution which this course of things has brought about. The tumult, and the agitation, and the enchantment, of the hearing age is gone: and it has been followed by a period of calm literary enjoyment, or of sober, cautious, intellectual exercise, much more refined, it is true, but comparatively tame and spiritless. Books, and pamphlets, and reported speeches, now do the work which formerly was done by the fire of epic or of lyric genius, or by the tempestuous force of impassioned eloquence: and they do it in a manner almost as different, as the slow and artificial process of mere mortal agency is different from the action of that 'thought-executing' element which bursts forth from the thunder-cloud. So marked is this difference, as to exhibit human society under aspects essentially distinguished from each other. Now, Whitefield lived in a reading age; but it was the singular triumph of his powers that, in the midst of the serene and almost stagnant tranquillity of the time, he revived, for a space, the stormy wonders of the hearing age. Compare him, in the midst of his thousands, or his myriads, with the occupant of a pulpit surrounded by a few quiet and, alas! perhaps, languid and half-drowsy hundreds,—and the contrast is instantly before us. For, although a modern parochial congregation is, of course, a hearing congregation, it is an assembly well nigh destitute of the mental habits of a hearing age. They come to listen to a discourse or a lecture; which discourse or lecture, whatever may be its excellence, generally operates more after the manner of a written or printed composition, than of an address directed to the *emotive* faculties of our nature. But Whitefield was, to the crowds that thronged around him, much like what the orator of classic days was to the assembled people. He was a practised and consummate artist; and we say not this to the disparagement of his sincerity or zeal. With him, *delivery* was the first, the second, and the third excellence, in the scale of oratorical perfection. His voice was clear and sonorous. His articulation was faultless. His action was singularly graceful and impressive. His countenance was full of animation and vivacity: and such was the commanding boldness and majesty of his demeanor, that it was somewhat oddly, but yet most strikingly, described, by one of his rustic hearers, who said that 'he preached like a lion.' His labor was unwearied in the preparation of his sermons, and, more especially, in their subsequent improvement. In short, he was transcendently gifted and accomplished, for the purpose of raising the emotions, and impressing the convictions, which *come by hearing*, and not by the slower progress of studious mental application. And (independently of his spiritual fervor and devotion) that individual must have been a marvellous specimen of the human race, who could thus recall, in these prosaic days, an image of the times, when the voice of one man could achieve wonders which, to us, sound all but fabulous!

Of all the testimonies borne to his astonishing powers, none is so unexceptionable and conclusive as that of Franklin; for the soul of Franklin was essentially arithmetical and prosaic. He was a cordial despiser of eloquence and all its works. And yet he himself tells us that, merely as a matter of speculation, he could not but observe the extraordinary influence of Whitefield's oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them that they were, naturally, *half beasts and half devils*. It was wonderful, he adds, to see the change made in the manners of the inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world was growing religious; so that one could not walk through the town of an evening without hearing psalms sung in different families of every street. In one well-known instance the great philosopher and patriot was, himself, compelled to 'own the soft impeachment.' The story, we believe, has been doubted. But it is distinctly avouched by Franklin himself; and, therefore, all skepticism about its truth is manifestly unreasonable. We allude to the occasion when Franklin happened to attend one of Whitefield's sermons; in the course of which, perceiving that it was intended to finish with a collection, he armed himself with a dogged resolution to give nothing. The contents of his capacious pouch were a handful of copper money, three or four silver dollars, and five pistoles in gold. The homily proceeded. The philosopher gradually softened; and the *copper* was destined to the collection plate. The next strain of oratory was still higher; and by it the preacher made the *silver* his own. Then came the *finale*, which was absolutely irresistible; and the five golden pistoles were added to the spoil. It is hardly credible that Franklin would tell this tale if it were false. He would scarcely invent a fiction in honor of Whitefield; for, though he deemed him a perfectly honest man, yet they had no religious connexion. Whitefield used, indeed, sometimes to pray for the conversion of Franklin, but never had the satisfaction of believing that his prayers were heard. Theirs was a mere civil friendship, which lasted until Whitefield's death. The following instance will show the terms on which they stood. When Franklin, on one occasion, offered Whitefield the accommodation of his house, he replied that if that kind offer was made for Christ's sake, it would not miss of its reward. Upon which Franklin rejoined, 'Don't let me be mistaken; it was not for Christ's sake but your sake:' on which it was jocosely remarked by an acquaintance of both parties, that Franklin had contrived to fix on earth an obligation which the saints were sometimes rather too apt to transfer to heaven.

The testimony of Franklin is valuable on another account; since it reduces almost to the certainty of calculation what must otherwise have appeared next to incredible,—namely, the immense numbers to whom Whitefield was able to make himself distinctly audible. 'He might be heard and understood,' says Franklin, 'at a great distance; especially as his auditories observed the most perfect silence. He preached one evening from the top of the court-house steps, (at Philadelphia,) which are in the middle of Market street, and on the west side of Second street, which crosses it at right angles. Both streets were filled with hearers to a considerable distance. Being amongst the hindmost in Market street, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front street, where some noise in that street obscured it. Imagining, then, a semicircle, of which my distance should be the radius, and that it was filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than thirty thousand. This reconciled me to the newspaper accounts of his having preached to five and twenty thousand people in the fields, and to the history of generals haranguing whole armies; of which I had sometimes doubted.'

We cannot forbear from repeating, here, another very interesting particular in Franklin's notice of this singular man; because it shows that he did not disdain to combine with the affectionate fervency of a messenger from God, all the legitimate and most effective artifices of a great master of oratory. 'By hearing him often,' Franklin tells us, 'I came to distinguish easily between sermons newly composed, and those which had been often preached in the course of his travels. His delivery of the latter was so much improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well turned and well placed that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure much of the same kind with that received from an excellent piece of music.' Each of these sermons, therefore, was not *merely* a call to repentance, or an exhortation to holiness of life, or a display of the glory and the blessedness of the new birth: it was, *also*, the rehearsal of a *performance* to be afterwards frequently repeated with a constant accumulation of power. Now, all this is very much in the spirit of the ancient orators—the great masters of a *hearing age*,—and of those who, in the present day, are ambitious of emulating their transcendent excellence. With Demosthenes and Cicero every harangue was a work on which too much elaborate preparation could not possibly be lavished. True to their example, Lord Brougham transcribes, ten times over, the peroration to his celebrated speech on the trial of the Queen. And Whitefield,—though, probably, without wasting a thought upon Demosthenes or Cicero, or any of their followers, and prompted solely by his own consummate genius for public speaking,—converts each successive religious ministration into a profitable exercise of rhetoric and delivery.

(*To be continued.*)

There can be no excuse for the neglect of the feast of our Lord's *nativity*, and the stated fasts of *Ash-Wednesday* and *Good-Friday*, even in the smallest country parishes. But in towns and the more populous villages, the Church ought certainly to be opened for worship on the forenoon at least of every day in the *Passion Week*; of the Mondays and Tuesdays in the weeks of *Easter* and *Whitsuntide*; on the *Epiphany*, and on *some*, if not *all* of the other festivals.—*Bishop Horsley.*

Use temporal things, but desire eternal.

COMMUNICATIONS.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Mr. Editor,—May I, without just cause of offence to those who may honestly and conscientiously differ with me in opinion, trouble your readers with some observations upon the present organization of our "Domestic and Foreign Missionary Society." A subject on which, with many of the members of our Church, there is prevalent a morbid sensitiveness, which almost precludes the very mention of the subject on the part of others, except at the imminent hazard of being thought, and possibly denounced, as disturbers of the peace of the Church and enemies to the spread of the Gospel. To allay at once any apprehensions which may be excited on the introduction of this subject to the notice of your readers, I beg leave most distinctly and emphatically to avow myself the devoted and uncompromising friend of the *fundamental principle* upon which our general missionary society is founded.

As to the best modes of managing its business operations, I may probably differ considerably from many in the Church, both clergymen and laymen, for whose judgment I entertain a high respect. I am decidedly of opinion that there should be but *one general agent*, with the proper subordinate assistants in the several departments. This to my mind would be in perfect keeping with the principle upon which the society is organized, viz:—That the missionary field is *one*—and that field the "world." I would not have the *practical operation* of the system give the least encouragement to the idea that the domestic and foreign departments *are different parts* of the same scheme, to be advocated by different individuals, and their claims to be enforced by different considerations. I go, Sir, for the *whole* and undivided missionary *principle*. The great work committed to *his Church* by her divine Founder and Head is, the *missionary work* of preaching the Gospel to *every creature*. To different portions of the Church Catholic, there are assigned by the providence of God, different portions of this great missionary field, "the world," to be cultivated as circumstances of contiguity, convenience, greater efficiency, more or less enlarged opportunity and ability may exist, &c., &c. The degree of obligation to cultivate *any particular portion* of this "field," must of necessity be regulated and controlled by a due consideration of all the circumstances, under the influence and guidance of a sound, well-regulated, and well-informed judgment, acting under the full influence of a deep and abiding sense of obligation to comply with the command of our Saviour, to "preach the Gospel to every creature." Nothing is more evident to my mind, Sir, than this fact—that the command of our Saviour is as much, and as fully complied with by preaching the Gospel where it is not now, or has not before been preached, in any *one* portion of this great field, as of any *other*; so, that the distinctions of "place," wherever the society may choose to operate, are literally and truly, in my mind, but mere terms of "locality." My maxim is, Sir, the missionary field is *one*, the missionary work is one, the divine authority for it is one, the Holy Spirit, influencing the hearts of Christians to the performance of this duty is one. And, in my humble judgment, there should be with us but *one agency* to carry it forward. I earnestly beg, Mr. Editor, that no one of your readers will be so captious, and do me so much injustice, as to construe the above declaration into an impeachment of the wisdom of the General Convention of 1835, who gave to our missionary society its present organization. Far, very far indeed, Sir, be it from me to give the least countenance to such an idea. I think too well of the good sense of the individuals composing that body, very many of whom are among the Church's brightest sons both of the clergy and laity—to say nothing of our House of Bishops, (distinguished as it is for talent of a very high order,)—to suppose for a moment that they would claim for themselves any *extraordinary power* of determining beforehand, without the benefit of actual experience, what means are, and what are not, best adapted in their *practical operation* to the accomplishment of the end proposed. I am satisfied, Sir, that they will claim for themselves no exemption from the ordinary rules of common sense, and sound discretion, which must regulate all persons in the ordinary and common transactions of life. So too let me hope, that no one will inflict upon me or any one else, holding these opinions the malediction of being hinderers of the Gospel, because we deem it our duty, all things and circumstances considered, to cultivate one portion of the great missionary field which lies within the limits of our own beloved country, in preference to another, separated it may be from that country by trackless oceans. Let all remember, and remembering, act upon the principle, that the great missionary field is made up of parts and portions, separated and divided, 'tis true, by geographical limits, oceans, seas, civil divisions, &c., &c.; and that the cultivation of any *part* or *portion* thereof, however thus divided and separated from each other, is to that *extent* the cultivation of the *whole field itself*. Away then, Sir, with that half-informed, mawkish and morbid sensibility which can see no merit in missionary operations, unless they be conducted within some *particular part of the "field,"* which is not the most contiguous, and therefore the most convenient, economical, and efficient, but the most remote, and therefore the most inconvenient, expensive, and least efficient "locality" from the directing centre of operations. Let common sense be our guide, and under the influence of the Spirit of God, the best results will follow our labors and exertions, in this great and good cause, preaching the Gospel to every creature.

May I claim your indulgence yet a few moments more, while I make some observations connected with the same subject, having reference to it, however, in a different aspect.—Many of your readers will doubtless remember what delight and satisfaction the *recognition* by the General Convention of 1835, of the sound, church, and truly conservative principle, that all missionary operations should be conducted hereafter under its own immediate authority and direction, diffused throughout the whole body of our Church. There seemed to be in this event a sudden and unexpected assimilation in the opinions of gentlemen who had heretofore been distinguished, for their stern and uncompromising adherence to the great principle so earnestly and so ably contended for by the lamented Hobart, and those who thought and acted with him, that the Church was the only properly authorized and divinely constituted means of diffusing religious knowledge in every form; and others, who had contended with great ability for the superiority of those "voluntary associations" for the same purposes, who acknowledged no allegiance to the authority of the Church, and over whom the Church *as such*, exercised no control. I well remember, Sir, the mingled emotions of delight, surprise, astonishment and gratification with which I heard his right reverence of Ohio contend, in a speech of surpassing power and eloquence, for the great and fundamental principle, long before successfully contended for by his former talented and pious brother in the Episcopate of New York. True that worthy and excellent bishop made *one* exception to this principle, and herein, and only herein, in my poor judgment, did he fail in satisfying the mind of his auditors—at least he failed in satisfying mine. This exception was the "American Bible Society,"—as if the "Church of God" was not the authorized and appropriate keeper and depository of the "word of God" as she is the "pillar and ground of the truth!" These events, so unusual and unexpected to me at least, seemed to diffuse a joy among many of our people, as if the Convention had actually discovered, and for the first time proclaimed to the Christian world, some *new* and never-before-heard-of principle. To my poor seeming, it was only the *formal recognition* of a principle as old as Christianity itself, and one that is inherent in the very nature and constitution of the Christian Church. Can we adequately conceive of the Christian Church as being any other than a *missionary Church?* Is not the diffusion of the blessings of the Gospel of Christ, the appropriate and commanded duty of the Church Catholic? None can deny this—none will deny it. What then was the cause of the general joy that was diffused throughout the whole body of the Church upon the *official recognition* of this great principle by the Church assembled in General Convention? To those who had always contended for the soundness of this principle, this joy was proper and appropriate: they saw in it the full and hearty acknowledgment of what they had so long maintained through "good report," and through "evil report." But the source of satisfaction to those who had heretofore most strenuously opposed it, and unceremoniously denounced all who adhered to it, was, I confess, to me an enigma which I could not at that time solve to my satisfaction. However, I laid these things up in my mind, to be reflected upon, in connexion with doubts as time and circumstances should develope them. I have, Sir, been a watchful observer of the course and progress of events in reference to our missionary operations since the Convention of 1835. Almost the very first thing that attracted my notice particularly, was the impression which seemed to prevail among many of our brethren that the General Convention had, by the reorganization of our Missionary Society, pledged the whole Episcopal Church in this country to the *active prosecution* of *Foreign*, as contradistinguished from *Domestic* Missions. This I conceived to be an egregious error—the Church did nothing more than recognise her missionary character, and acknowledge her missionary obligations, without *pledging herself* to any thing more than the prosecution of the cause of missions generally, declaring that she knew of no geographical distinctions, and that her terms of *foreign* and *domestic* are mere terms of locality; leaving it to the piety and good sense of her members to give such direction to their contributions and benefactions as, under the influence of an enlightened judgment and conscience, should seem to them most, and most speedily conducive to the great purpose of the universal diffusion of the Gospel.

But following the current of events somewhat further down the stream of time, we come to the period when some of our old-fashioned Churchmen, good easy souls, began to awake from their delirium of joy; and rubbing the dust from their half-opened eyes, began to see, what they might have conjectured before, that the whole influence of certain nameless persons, and portions of the Church were directing almost the whole power and energy of the Church, not so much to the prosecution of missions in general, as to *foreign missions* in particular. And yourself, Sir, and some of your correspondents began to raise your voice, and a "Voice from the Southwest," and sundry other voices were raised in sundry other quarters calling in question the *prudence* of this course under the existing circumstances of urgent and pressing need in our widely extended, and ill provided country with the institutions of the Gospel. Yourself, and the whole Church were told, without any mincing of words that the General Convention had settled the matter! The wisdom and prudence of the active prosecution of *Foreign Missions* were not now debatable points!! all mouths must be stopped—not a word more must be spoken—all lips were to be hermetically sealed!!! At this time, Mr. Editor, in a state of considerable alarm and agitation at the boldness and arrogance of these pretensions, I again put on my thinking cap and began to reflect, to cogitate, to remember, to put that and that together, till by degrees I found, or thought I found, (I hope, Sir, this is not an indictable offence) a key in one circumstance to unlock and unfold another, and another, and another, until there came over my mind like a wave of the sea one overwhelming idea, which, if true, solved the enigma, and cleared up all my difficulties as to the various sources of this joy and satisfaction of different classes of Churchmen with the proceedings of the General Convention.

Now, Mr. Editor, if I may so far presume, in these times of denunciation against every man who has the ability to think for himself on all subjects connected with the interests of the Church, and the moral courage honestly and fairly to avow his conscientiously entertained opinions, I would respectfully state what this overwhelming idea was, and let it pass among your readers for just as much as they may judge it to be worth. And this judgment they will deem sound or otherwise as they may have been attentive observers of passing events, and have with some care traced the connexion between certain *effects* back to their original causes. *The Church pledged in her united energies to the active prosecution of Foreign Missions.* Am I not justified, by subsequent circumstances and the language held upon this subject in certain quarters, in the conclusion, that *the Church thus pledged* was, to say the least of it, a powerfully operative motive with many for the sudden and unexpected adoption of a principle the very antipode of that for which they had heretofore most strenuously contended? And that the seeming accomplishment of this favorite object was the true source of the joy and satisfaction with all those whose sympathies and sensibilities have been with the Heathen and stranger *afar off* rather than with their brethren according to the flesh comparatively near at hand? I would on no account either be in fact, or seem to be a false accuser of the brethren. I have honestly stated what appeared to me to be the true solution of a state of things at the General Convention of 1835, as extraordinary as it was unexpected and unlooked for; and which could never have been the result of any other than extraordinary and previously well-arranged means for the accomplishment of an extraordinary and favorite result. But, Sir, whatever may have been the influential and actuating motives with others, thousands in the Church besides my humble self rejoiced from the very ground of our hearts—not because the Church would hereafter prosecute missions in this or that direction, in this or that state of our country, or nation of the earth, but because we saw in the full and distinct *recognition* of the great cardinal and conservative principle, that the Church is the only duly authorized and divinely constituted means of diffusing religion and religious knowledge, in opposition to the radical and destructive principle of "voluntary associations" for the accomplishment of the same objects. It was indeed, Sir, a glorious triumph of principle, over which if they had not rejoiced they would have been less than men. Satisfied then, Sir, as I am, and as I presume all others are who entertain similar opinions to my own, and I know that there are *very many* such, with the distinct *recognition* of this great principle—there is but *one* point in which an alteration is deemed desirable, and that is the "agency:" there should be but *one* agent—as the cause is *one*, the object *one*, as the Church is *one*. For *one* I shall be content to leave all to the wisdom, prudence and piety of the bishops, clergy and laity of the Church. If the passion for *Foreign Missions* must continue to burn, supplied as I fear it is far too liberally with its appropriate fuel, in the spurious and heartless theology, which, with the most singular injustice and inconsistency, admits that the infinitely meritorious death and sacrifice of our blessed Saviour purchased the *redemption of the world*, and yet consigns to *hopeless and indiscriminate perdition* the countless myriads of men to whom God, in his wisdom and goodness, hath not seen fit to extend the *knowledge* of the Gospel, I see no remedy for it but the gradual diffusion of better and sounder principles and views. Sir, I, would not if it were in my power to do it, interpose any other obstacle to its progress than sound reason and fair argument. I know too well the constitution of the human mind, not to know that the best means of extinguishing an unduly excited passion is to let it consume itself.

My own views of duty in the case are clear and distinct. I go primarily and principally for the prosecution of missions in our own country—among that vast multitude inhabiting the newer regions of the West and Southwest—emigrants it may be in most cases from the older states of our confederation: among those who by reason of their greater light and knowledge are under moral responsibilities, in my humble judgment very far greater than the ignorant Heathen, whose danger is proportionably greater to the greater degree of their light and knowledge, and to whom consequently the duty of the Church is greater in the same relative proportion. But, Sir, I freely concede to others the same liberty of thought and action on this and every other subject, which I not only claim for myself, but will exercise without fear, favor, or affection, and without regard to the unamiable epithets sometimes applied to those who see not their duty to lie in the same direction with others, and who have the temerity to think and act for themselves. Let us have no stoppers, no gag-laws, no restrictions upon full and fair discussions on all important topics connected with the interest of the Church. I fear not the result, and will cheerfully acquiesce in it be it what it may.

A Layman.

For the Churchman.

SALVABILITY OF THE HEATHEN.

Mr. Editor,—In common with many others, I have not only been greatly interested, but gratified, by your articles in the Churchman, on the above subject; and, more especially, as it is connected with the momentous doctrine, of a partial or universal redemption of the human race. As you justly observe, they are much in error who imagine that the distinguishing characteristic of the Church is her liturgical worship, and Episcopal form of government. It would not be amiss for those who entertain such an opinion again to walk about our Zion, and mark well her bulwarks. If there be one thing more than another in which the Church glories, and which distinguishes her from other Protestant denominations, it is the simplicity and godly sincerity with which she holds the truth as it is in Jesus, thereby commending herself to every man's conscience in the sight of God. Hers is no "crampt" and partial system of theology. With her the field is the world; and when her missionaries stand up in a Heathen land, they do not tell their ignorant and benighted audience that a Saviour has come into the world who has shed his blood only for *the elect*. They do not tell them they must persevere through their whole lives before they can discover whether *they* are among these elect; nor, consequently, that they cannot know whether Christ has redeemed *them*, until at the last hour of their lives, they are conscious that they trust alone in Him for salvation.

No, Sir; no such doctrine as this is preached by the missionaries of the Church. When they stand up in a Heathen land, they announce the *glad tidings*, that the blood of Christ has been shed for the sins of *the whole world;* that this blessed Saviour has declared that "*whosoever* cometh unto him, he will, in no wise, cast out;" and that he bids *all* who are weary and heavy laden to come unto him, and they shall find rest for their souls.

This, Sir, is the doctrine of the Bible, and has always been the doctrine of the Church Catholic. It was the doctrine of the Church in her purest ages, until St. Austin broached the system, which was afterwards subjected to a double distillation at Geneva, and has ever since been hanging like a millstone around the neck of the Calvinistic branches of the Protestant Church. This doctrine is far from being a subject of mere speculation; and, notwithstanding the opposition it has met with,

stands on a foundation too strong to be shaken. The extensive notice you have given it almost precludes the necessity, as well as the practicability, of saying much more respecting it; and I should not, at this time, have trespassed on your columns, excepting for the purpose of endeavoring to point out how fully the Scriptures sustain this most important doctrine of the Church.

That the redemption of CHRIST extends to the whole human race is the doctrine of the Bible, I think is evident from the following declarations contained therein:

"Behold the Lamb of GOD, which taketh away the sins of *the world*." John i. 29.

"He (CHRIST) is a propitiation not only for our sins, but for the sins of *the whole world*."—1 John ii. 2.

"The living GOD, who is the Saviour of *all men*, especially of those that believe." 1 Tim. iv. 10.

"He is the Mediator of GOD and men, who gave himself as a ransom for *all men*."—1 Tim. ii. 6.

"He tasted death for *every man*." Hebrews ii. 9.

Various other passages there are of the same import, but these will suffice to establish the fact, that the redemption of CHRIST extends to all mankind. Language cannot be plainer than that above cited. In strict accordance with this doctrine is that which declares that GOD is *no respecter of persons*, but that he is willing to accept of every one who, to the best of his ability, serves him. The Scriptures are very explicit on this point.

GOD says to Cain, "If thou doest well, shalt thou not be accepted?" Genesis iv. 7.

"The LORD your GOD is a GOD of gods, which *regardeth not persons*, nor taketh reward." Deut. x. 17.

"There is no iniquity with the LORD our GOD, *nor respect of persons*." 2 Chron. xix. 7.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him." Isaiah lv. 7. The 18th chapter of Ezekiel teaches the same doctrine.

"Of a truth," (says St. Peter,) "I perceive that GOD is *no respecter of persons*; but in *every nation*, he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35.

There is *no respect* of persons with GOD." Romans ii. 11.

"The Father, who, *without respect of persons*, judgeth according to every man's work."—1 Peter i. 17.

"He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." Col. iii. 25.

I have quoted largely on this subject, Sir, because it is the turning point of the whole controversy: the advocates of a limited and partial atonement contending that GOD *is* a respecter of persons, whereas the uniform doctrine of Scripture, first and last, is, that he is *not*. Moreover, this was the doctrine of the Heathen themselves; for Elihu (who was a Heathen) says that GOD "accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the work of his hands." Job xxxiv. 19.

What the apostle to the Gentiles has written respecting the influence which the death of CHRIST exercised in reconciling fallen man to his Maker, fully confirms the above positions.

"GOD was in CHRIST, reconciling *the world* unto himself, not imputing their trespasses unto them." *2 Cor. v. 19.*

"For if when we were *enemies* we were reconciled to GOD by the death of his Son, much more shall we be saved by his life." Romans v. 10.

"That he (CHRIST) might reconcile both (Jews and Gentiles) unto GOD, in one body by the Cross, having slain the enmity thereby."—Eph. ii. 16.

It manifestly appearing, then, that the redemption of CHRIST extended to all mankind; that GOD by his death became reconciled to the whole human race; and that he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him, it follows, that the Heathen are in *a salvable* state. And as CHRIST is "the Lamb of GOD slain from the foundation of the world," it also follows, that GOD became reconciled to man through the blood of the atonement immediately on his transgression, and that he was then, and ever since has been, in a salvable state. This doctrine is fully borne out by the facts stated in Scripture; for there express mention is made of numbers who, we have no reason to doubt, were accepted at the hands of GOD. Such were *Melchisedeck* and *Job*, in the days of the patriarchs; *Jethro*, in the time of Moses; *Rahab*, in Joshua's; *Ruth*, under the Judges; *Ittai*, (the son of the king of Gath) during David's reign; *the Queen of Sheba*, during Solomon's; the *widow of Sarepta*, and *Naaman*, (the Syrian,) in the reigns subsequent. Nor is this all, for we find that under the preaching of Jonah, the whole city of Nineveh, containing several hundred thousand inhabitants, *repented* at his preaching. Will it be denied that these Heathen were in a salvable state? If so, then I will go a step further, and say, that the inhabitants of *Sodom*, and *Tyre*, and *Sidon*, were in a salvable state; for our Saviour declared, that if he had wrought the miracles among them which he did among the Jews, they would have repented. If they *would* have repented on sufficient motives being presented to them, then they *could* have repented; and if they *could* have repented, they were still within the pale of salvation; and if this be true respecting Sodom, and Tyre, and Sidon, it must be true of all others.

The frequent reference made by our Saviour in his preaching to these virtuous Heathen is, I think, Sir, every way worthy of observation. In his very first sermon, he alluded to the widow of Sarepta, and Naaman, the leper; and subsequently, to the queen of Sheba, and the repentance of the Ninevites. Surely, if our blessed LORD had considered *all* the Heathen such pitiable outcasts as they are now pronounced, he either would not have noticed them at all, or, if he did, would loudly have praised the conduct of those who, amidst so much darkness and profligacy, had lived a virtuous life. This, however, he did not do. All that the Saviour intended by referring to them, was to show, that the Heathen who lived up to the light, feeble and glimmering as it was, which GOD had afforded them, would be accepted at the hands of his Father before those who, possessing a greater degree of light, had yet closed their eyes to it; and what was true of the profligate Jew then is equally true of the profligate Christian now; that, at the day of judgment, the Heathen who have lived up to the light of their conscience, trusting in the supreme Being, truly repenting of their sins, and sincerely serving him, will rise up and condemn them, and "enter heaven before them." To my mind, the pointed reference made by the Saviour to these virtuous Heathen is conclusive as respects their salvability, and their acceptance by GOD; and, independently of any other testimony, establishes the important principle, that, "in every nation, he that feareth GOD and worketh righteousness" shall be saved; and if saved, then likewise establishing the universality of his redemption, since "there is no other name given under heaven whereby men can be saved, excepting that of JESUS CHRIST." They are saved, not through any "uncovenanted mercies," but by the covenant made with Adam, and confirmed with Abraham, which, as St. Paul writes to the Gallatians, a subsequent covenant could not disannul, or make void, and in which all the nations of the earth were embraced. Gen. xxii. 18.

Some of your correspondents appear to be somewhat startled at the doctrine of a man's being saved, unless he profess a faith in JESUS CHRIST. I conceive, Sir, St. Paul had this objection *directly in view*, when writing the ninth chapter of his epistle to the Hebrews. For, after speaking in the fourth and fifth verses of GOD's accepting the faith of Abel and Enoch, he stops in his narrative to make an explanation concerning *faith*. It seems to have crossed the mind of the apostle, that some might ask, how can these things be? how is it possible that Abel and Enoch could have a justifying faith, when faith in a crucified Saviour was essential to justification? The apostle answers the objection he seems to have in view thus: "Without faith it is impossible to please GOD; for he that cometh to GOD must believe that he is, and that he is a rewarder of them that diligently seek him." Having made this explanation, he then goes on with his narrative. Now, if instead of considering faith in the light of an undefinable abstraction, we look upon it as a practical thing, involving in it a sincere repentance, obedience, and trust in GOD; which faith was accepted by our heavenly Father through the merits of "the Lamb slain from the foundation of the world;" then the faith required for the justification of the antediluvian patriarchs, and of the Heathen, differs from the Christian's only in this, that our faith is to be placed directly and supremely in CHRIST, and our obedience is to be proportioned to the light which under the Gospel we enjoy.

I intended to notice the facts of the resurrection of the bodies of all mankind, and of the existence of the *conscience* (which is nothing less than the strivings of the Holy Spirit) in the breasts of all men, as undeniable proofs that the redemption of CHRIST was universal, extending to the whole race of Adam. But I have already trespassed so long on your forbearance, that I shall for the present only refer to them.

I cannot, however, close the present communication, without entering my protest against those who would wish to make it appear, that because the advocates of an universal redemption believe some of the Heathen may be saved, that therefore there is no necessity for doing any thing to prevent the rest from perishing. It would be just as conclusive to argue, that because some few men may recover from the ordinary attacks of disease without the use of medicine, that therefore, we should withhold all relief, and cast aside all the means which a kind Providence hath given us, for the recovery of all others. I trust, Sir, that no such allegations will prevent your advocating this most consoling and important doctrine of the Church. So far from its being a reason why the Gospel should not be preached to the Heathen, it is, in my view, the very strongest why it should be. The fact that GOD so loved them as to give his only Son to die for them, and that that Son *did* pour out his soul even unto death for their redemption, weighs more with me than a thousand arguments, why the Church should put forth all her energies for their conversion, and never give sleep to her eyes, nor slumber to her eyelids,

"Till each remotest nation
Has learnt Messiah's name."

SAVONA.

To the Editor of the Churchman.

Mr. Editor,—I read your article on "the Salvability of the Heathen," upon its first appearance, and have just laid down the editorial strictures of the Episcopal Recorder upon it. I am not going to meddle in the controversy, or to express an opinion, for or against the article in question: that discussion I leave to others. But I have taken up my pen, to express my utter and unqualified disapprobation of the style and tone of the Recorder. If you have erred—which I neither affirm or deny—the Recorder, it seems to me, has taken the least likely method to reclaim you. Hard words, and bitter denunciations, are not apt to win back those who have gone astray. The Recorder, indeed, professes to feel nothing but sorrow at your apostacy: why not, then, write in that spirit, and if you have been overtaken in a fault, labor to restore you in the spirit of meekness? If you have uttered doctrines at war with Scripture and the standards of the Church, let it be calmly shown, or let your bishop be appealed to. I can see no possible good that is to arise to the Church, from holding up any of her ministers to public odium, and that without one word of argument, or the slightest effort to correct the error complained of. It may be thought uncharitable to say so, but it does seem to me, that the strictures in the Recorder were written under the influence of spleen laboring for a vent, rather than out of any true and intelligent zeal for the cause of truth and the Church. There are, indeed, abundant professions of sorrow; but does sorrow use the language of reviling?

I have no fear of the open promulgation of false doctrines within our pale. I do not believe there is a clergyman in the Church, who could maintain his standing for a single month, if known to hold half the amount of error which the Recorder charges upon you. Public opinion would overwhelm him; or if he withstood that, ecclesiastical degradation would inevitably overtake him. I have therefore no sympathy in the alarm of the Recorder. If you have erred to the extent charged upon you, I doubt not you will be speedily left standing alone in your error, as I trust the Recorder will, in the bitterness of its animadversions upon you.

May 28. PRESBYTER.

For the Churchman.

Mr. Editor,—I am one of what I am satisfied is that increasing class of your readers who feel much indebted to you, for your masterly efforts to strip the doctrines of the Gospel of the unhallowed appendages with which they have been mixed up by the restlessness of human invention. The Calvinistic dogmas, brought to this country by those whose theology has stamped its impress on so large a portion of its inhabitants, are hinderances in the way of the free course of evangelical truth, which you are rendering essential service to that truth in your well learned efforts to supersede by purer and holier views. Your recent elucidations of the great doctrine of universal redemption, in its connexion with the salvability of the Heathen, are a case in point, which has given me much interest, and I know has proved highly satisfactory to many of our most judicious and seriously thinking clergymen and laymen. Reflection on the subject suggests to my mind certain queries to which I should be happy to be favored with answers by those who oppose themselves.

Are we authorized by the views given in Scripture of our heavenly Father, and of his dealings towards his intelligent creatures, to believe that any Heathen will be saved? If so, will they be saved, either, 1, on the ground, merely, of the benevolence of the Deity, unconnected with the mediation of his Son? This, methinks, savors of deism; or,

2, on the ground of the merit of their moral virtues, or their defective though honest piety? This, methinks, savors of heresy; or,

3, on the ground of the merits and efficacy of CHRIST's mediation?

If the last, can a better and more scriptural account be given of the interest which Heathens have in CHRIST's mediation, than has appeared in the Churchman?

Is there such a thing as moral virtue, or honest piety among Heathens?

If so, do they attain to it by their own strength? This, methinks, savors of Pelagianism.*

Or, can they attain to it otherwise than by the influence of the Holy Spirit?

If not, can a better or more scriptural account be given of the interest which Heathens have in the influences of the Holy Spirit than has appeared in the Churchman?

I have reason to believe, Mr. Editor, that the views taken on the above points in your recent able and learned articles, are gaining more and more favor with intelligent and seriously minded Christians, both clerical and lay. If they are thus beguiled by delusion, it would be a kindness to disabuse them by truly scriptural, and therefore truly rational, answers to the above queries; but the answers must be of reason and not of railing. It requires but a shallow brain to concoct hard names; but some depth of intellect to bring forth strong reasons. Such are now respectfully and earnestly solicited by ARGUMENT.

* I would be very happy, Mr. Editor, if some correspondent versed in *ecclesiastical history*, would point out wherein any of the positions maintained by you harmonize with the peculiarities of the system of Pelagius.

THE CHURCHMAN.

SATURDAY, JUNE 23, 1838.

MISSIONARY SOCIETY.—The communication of "A Layman" on our first page is worthy of attention. We had intended to offer a few remarks on the same subject, but cannot make room for their insertion. "A Layman" adopts the suggestion of a late writer, and recommends the appointment of one agent who shall superintend both the foreign and domestic department. At present we will only say that such an arrangement appears to us to have many advantages over the existing organization.

THE PUBLICATION IN THE RECORDER.—From the letter of the Rev. Drs. Wilson and Turner, published in another column, it will be seen that "A Trustee" has gained a point which we had failed to accomplish, and procured from two of the three resident Professors of the General Theological Seminary a full statement of the facts in regard to the late publication in the Recorder so far as these two were concerned in it. The letter of Dr. Taylor was satisfactory to us, inasmuch as it secured to us from the resident professors the authorized disclaimer which we had demanded of the charge of "rank Pelagianism and pestiferous perversions of gospel truth." But it has not satisfied the public; and they will therefore feel themselves under obligations to "A Trustee" for his agency in throwing further light on the subject.

From the letter now published, it appears that Dr. Wilson had no agency, either direct or indirect, in regard to the publication in the Recorder. He expressed his dissent *in private conversation* from some of the views in the article on the Salvability of the Heathen, and was willing that this dissent "should be *in the same way* stated *any where*." But he *disapproved of publication*. We honor him alike for his frankness in expressing his dissent and his just sense of propriety in discountenancing any act which might be construed into an official publication on the subject. And equally with him do we regret, that "through the hasty and intemperate course of others," his name should have been implicated in a transaction with which, as all who know him were ready to believe, he had no connexion whatever. The friends of Dr. Wilson, we think, will feel greatly obliged to "A Trustee," for having succeeded in publicly disconnecting a name which they love and revere from a publication of which they can no more approve than of the vehicle through which it was made.

In regard to Dr. Turner's position, as there seems still to be an open point between him and "A Trustee," we cannot with propriety express an opinion. We shall merely, therefore, take leave to say, that *if* any gentleman has either officially, or unofficially, *authorized the publication* of the fact of his dissent from "several principles" in a *published* essay, we think that that gentleman is bound in honor to state what those "several principles" are. The publication in the Recorder had at least the credit of being definite; restricting, as it did, the dissent of the resident professors to the *ten postulates*. Since these have been fortified the dissent has been stated to be from "many positions" and "several principles" of the essay; language so vague that it is impossible to meet it.

We exceedingly regret that the resident professors had not found it consistent with their views of propriety to respond to the call which we respectfully made on them in our paper of June 2d, as they would thus have prevented the unpleasant consequences which have grown out of their silence. In the part of the letter now published which professes to assign the reasons for this silence we have of course felt particularly interested. "Could they have viewed the call," the authors of the letter say, "as a *respectful* one, an explanation of the facts would have been immediately given." From this it would seem that there was but *one* reason which restrained them from giving an *immediate* answer to the call which was made on them in our paper of June 2d; and that *one reason* was, that the call itself was not of a respectful nature. Here again we must congratulate "A Trustee" on the enchanting effects of his magical wand! *He* can directly charge (and without troubling himself to soften the charge with a single expression of respect) the resident professors with "having forgotten the proprieties of their station, transcended their rights, and officially interfered in an affair with which they had no official concern," and yet so adapt himself to the nice sense of self-respect in two of their number, as to gain from them the honor of a letter under the sanction of their names, to repel a charge of official impropriety. While *we* may state our grievance, call upon the resident professors to disavow the charge of *rank heresy* under which we were suffering, and which they were alleged to have authorized, assure them in explicit terms ("respectfully" was the word we used) that the call was a *respectful* one, and yet the resident professors can remain silent, and two of them can assign as a reason for their silence that the call which we made was not sufficiently respectful! And as if nothing might be wanting to increase our admiration of the magical potency of "A Trustee's" voice, the authors of the letter are at the pains to assure us that *they do not know who he is!*

The sentence on which we have now commented implies that the authors of the letter had but *one* reason for their silence. In the sentence next before it they state that they had "amply sufficient *reasons*;" implying that they had *several*. This seems to us a discrepancy; such an one, however, as is not unusual in a letter which aims to express the sentiments of persons who have pursued in any given matter a different course. "*Some* explanation of these reasons," say the authors of the letter, "must be given;" which, however, they add, "shall be very brief, that they may not excite angry feelings which it may be hoped have been allayed." Now in reply to this aspect of the case, we crave permission to say, that on our part, no sentiment even remotely allied to angry feeling has thus far been excited. We have been in this whole matter the assailed and aggrieved party, but yet are not conscious of having now, or of having had at any time previous, a feeling even bordering on that of a "justifiable resentment." From the time of the first publication of the essay on the salvability of the Heathen, we were pursued with the charge of *heresy*; and after that charge had found a responsible voucher in the columns of the Episcopal Recorder, we did what we believe every man who valued his reputation would have done; that is to say, we held the highest authority on which we could fix responsible for the charge. Then and ever since we have taken that course which seemed most fair and effective, straightforward and above board. In the whole matter we have asked for nothing but the truth, and we have feared nothing but concealment. If the fact be then, as from one part of the letter now published it would seem to be, that there are several and amply sufficient reasons for the silence of the resident professors as yet unexplained, we have only to say that so far as these reasons may be supposed to affect us we shall be gratified to have them produced.

SALVABILITY OF THE HEATHEN.

Continuation of remarks on our correspondent "T."

Our own views of "regeneration" have at least, we think, the merit of being explicit. But we think that we have a right to complain of our correspondent's views as extremely loose and vague. True, he quotes with approbation our fourth definition,—"Whenever, in the course of the Christian life, the word of GOD is applied to the soul, to the renewal of its affections, and to the reformation of its conduct, the change thus produced may be called a regeneration." But will he keep to this definition? Suppose then the case of a young child who has fallen into habits of disobedience to its parents. May we not believe that the Holy Spirit may so apply the simple truth of the Fifth Commandment to the conscience of that child as to renew its heart and reform its conduct? And may not the same Spirit influence the minds of those who have not received the Gospel to the discharge of the same natural duty? But has our correspondent kept to this definition? So far from it that his very next words are a quotation from Archbishop Leighton, which give us the picture of one so born of GOD as to have attained to a high degree of Christian perfection. Will he keep to this definition? If so, must he not consign to perdition, not only the Heathen but even the children of Christian parents, and great numbers of sincere and feeble adult Christians, whose piety may be real and yet be far short of the high standard which Archbishop Leighton contemplates? a standard indeed to which all should aspire, and to which many actually attain, but from which also many fall short, of whom, notwithstanding, the good archbishop himself would hardly refuse to hope that they may find a gracious acceptance?—But *has* our correspondent kept even to this view? So far from it that in the very next sentence to the quotation he says, "It is in this sense that I claim that celebrated passage of St. John's Gospel, chap. iii. verse 3, and in this sense only, the destroying of the carnal mind and the implanting of the spiritual mind in its place." Now, in reply to this we have to say that the "carnal mind," however subjugated and controlled, is not "*destroyed*" till death; even in the most perfect Christian some temptations, aye, and some defilements, arising from the "carnal mind," still remain, to stain his purity, and occasionally, it may be, to cloud his prospects and to impair his peace. Here then, were the argument conducted on our premises, we should say that our correspondent had used the term *regeneration* in one of the other definitions which we gave, and which made it synonymous with the resurrection; or, at least, with the deliverance of the soul from its fleshly tabernacle.—Then and then only, when the soul is released from its present tenement, or clothed in its new and spiritual body—"the house not made with hands, eternal in the heavens"—will the "carnal mind" be finally destroyed: then and then only is the carnal mind *so* destroyed that the spiritual mind is implanted in *its place and to its exclusion*.

We venture to suggest to T. whether he has not, unconsciously it may be to himself, taken the term "regeneration" in the modern sense which has grown out of the theory of a partial redemption. If he answers that he reads the word of GOD unbiassed by any theory, we would reply, that this, in our judgment, is improbable and next to impossible. The word of GOD was deposited in the Church of GOD: and whoever would rightly and fully understand it must endeavor to view it in the light in which the Church exhibited it in the age of her primitive purity and glory. Whenever the sacred word has been dissevered from the Church, as it has been by Barclay, Calvin, and Socinus, it has been connected with some human theory which has either clouded or tinctured the minds of the thousands who (many of them perhaps unconsciously to themselves) are variously following in their footsteps. [In saying this, however, we would be understood to admit that the holy Scriptures wherever and by whomsoever read give to the mind all the truth necessary to salvation.] What, for instance, does our correspondent mean by *destroying* the carnal mind and *implanting* the spiritual mind in its place? On the theory of a partial redemption, which supposes mankind (as they actually exist) to be *literally* in a state of *spiritual death* till the Gospel *implants* in them a *principle of spiritual life*, the expression is intelligible. In any other view it is not intelligible, at least not to our mind. In our view, however, this principle of spiritual life has been infused into all men; so that none, except those who have totally grieved away the Spirit of GOD, and on whom therefore even the word of GOD would fail of effect—are in the literal sense spiritually dead. The *subjugation* of the carnal mind by the Holy Spirit inclining us to be "spiritually minded," that is, to render the obedience of faith to the higher and purer law of the Gospel, is a very different thing.

When our correspondent afterwards speaks of "regeneration" as consisting in a conformation of the heart to the holy requirements of GOD, he speaks in language which we can better understand. But when this conformation is effected (as in GOD's goodness it many times is effected) out of the Church, since it has been replenished by our Redeemer with the manifold gifts of the Holy Spirit, can our correspondent undertake to say how much or how little truth GOD may make instrumental to this end? He supposes this conformation to have been wrought in some who lived in the Jewish Church before the advent of our Saviour. Was not a less amount of truth then used than now exists in the Christian Church? May not the same end still be effected in the same way among the followers of modern heresiarchs, who, not through their own fault, but through the fault of the founders of their various sects and heresies, hold the truth in a small and imperfect measure? Let him take the whole range of divine truth as it exists out of the Church, from the doctrines of those that are reputed orthodox down to the simple elements of natural religion, (derived from revelation by tradition,) as they exist among the Heathen, and where will he draw the line of demarcation between that which may be and that which may not be made instrumental to salvation? Will he make this conformation of the heart to holiness to be dependent on a distinct perception of the efficacy of the atonement, either as anciently typified to the Jews or as now revealed to Christians?—For this he has no authority.

We have dwelled the longer on this point of regeneration because we regard it as the dividing line, and we believe that erroneous views respecting it form the chief obstacle to the reception of the views which we have advocated on the salvability of the Heathen. The other points of difference may be dispatched in fewer words.

"*I produced two texts from* Gal. v. 22, 24, *showing what are the fruits of the Spirit*," &c. It is true, that we said that these are tests by which Christians are to try themselves. Our correspondent, however, protests against the limitation of them to this point: and we have no objection to the extension of the text to the latitude which he claims for it, and which makes it a test for the Heathen as well as Christians. We remark then that the fruits of the Spirit described in Gal. v. 22–24, love, joy, peace, long suffering, meekness, temperance, goodness, &c., are moral virtues. Have these virtues been confined to the Church of CHRIST? Have they been confined to the Christian world? Every man must answer these questions according to the views which he has received from his general reading of the extra Christian world both ancient and modern. For our own part, when we reflect on the feuds and dissensions of the Christian Church, not only when guilty of persecution, but in this more liberal age, when the accents of peace are on every man's tongue, we feel that there is ground to fear that there may be some who have never heard of the Gospel who will yet rise up in judgment against us.

In connexion with the latter part of this text referring to the works of the flesh, our correspondent quotes the concluding words of the inspired writer, "They which do such things *shall not* inherit the kingdom of GOD." Hence our correspondent claims St. Paul's authority for the assertion, that "the Heathen, *as Heathen*, are excluded from heaven." We think, however, that if he will be at the pains to harmonize Gal. v. 21 with John iii. 19, ix. 41, and xv. 22, he will find that he is not justified in his conclusion. In John iii. 18, our Saviour says, "He that believeth not is condemned already, because he hath not believed in the only-begotten Son of GOD." This declaration taken by itself seems to be as unqualified a condemnation of the Heathen as that of St. Paul; and our correspondent, in his way of arguing, might adduce it as a proof that the Heathen, who certainly do not believe in the Son of GOD, are already and ipso facto condemned. But what says our Saviour? In the very next verse he adds, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Here we are plainly taught that men are not obnoxious to the condemnation spoken of in the previous verse *till after the Gospel is received by them*; and we have an implied declaration that no Heathen shall be condemned for want of faith in the Son of GOD, and that none shall be condemned except for a deliberate and corrupt preference of darkness to such light as GOD has given him. In John ix. 41, our Saviour says to the Pharisees, "If ye were blind ye should have no sin:" from which we think it not too much to infer that sins committed through *unavoidable ignorance* are pardonable. The same inference appears to be authorized by our Saviour's declaration, John xv. 22, "If I had not come and spoken to them they had not had sin:" and the inference here is strengthened by the comment of St. Chrysostom, adduced by us before, on Dr. Hammond's authority, that if our LORD had not spoken to them they either had not had the same sins, or had not been in so great a measure guilty of them. Now in regard to Gal. v. 21, we presume our correspondent will not object to Dr. Hammond's paraphrase, which is, that the works of the flesh there enumerated are of a most "heinous and dangerous nature, and such as must exclude those who are *guilty* of them from the kingdom of GOD." But who are they who are *guilty* of them? We answer, in conformity with the texts of St. John's Gospel already quoted, they who do them, preferring darkness to light, and who either have or might obtain knowledge enough to avoid them.—Doubtless many Heathen are thus guilty, and doubtless many Christians are thus guilty in a much higher degree.

Our correspondent terms this view "a gracious permission" to sin. We think this expression must have been on his part an inconsiderate one. At any rate, we cannot see in it a fair or strong argument. We allow the hope of mercy no further than it is sanctioned by our Saviour himself in the three texts above quoted; and we cannot see in it the least permission or countenance to sin. Our correspondent adds that we "open a broad and pleasant path to all such as are happy enough to be untaught; indeed," he continues,

"Where ignorance is bliss, 'tis folly to be wise."

It is enough that we disallow these inferences, and express our belief that any man, be he Heathen or be he Christian, who wishes to cover the practice of sin under the plea of ignorance *is* condemned by the wish itself; inasmuch as he thereby proves that light has shone into his mind, and that he loves darkness rather than light because his deeds are evil. As to those who are so deprived of the light that they cannot come to it, it is enough to say that the command of CHRIST is on us to preach the Gospel in every nation *in which the good providence of* GOD *opens the way for its reception at our hands*. All that we say is, that the Heathen will never be condemned for the want of a measure of light which has never been given to them.

Our correspondent again quotes Rev. xxii. 15,—"Without are dogs, sorcerers, &c., &c., and IDOLATERS." If by putting the last word in capitals he would be understood as laying peculiar stress on the sin of mere idolatry, we refer him back to our remarks on a former occasion on Heathen and Romish idolatry. "The question of Romish idolatry," he says, "appears to me to stand upon other grounds." To which we reply that the error in both cases has grown out of the corrupt teachings of those who have first perverted and then pleaded the authority of divine revelation in its behalf. See on this point, as connected with heathen idolatry, a curious extract from Maimonides in Dr. Hammond's treatise on idolatry. Now if the question be confined to mere idolatry, who have sinned against the most light, the Heathen or the Romanists? "But idolatry," says our correspondent, "is the prolific parent of every abomination."—True; and hence we see the force of Dr. Hammond's comment on 1 Cor. v. 10, that idolatry is not to be restrained to the particular sin of worshipping pictures and images, but denotes the vices that were commonly associated with idol worship. In this sense we suppose *idolaters* to be used in Rev. xxii. 15. The dogs, sorcerers, &c., and idolaters do not denote Heathen, as such, but denote all, whether in Heathen or Christian lands, who have sinned deliberately and wilfully against light and knowledge, and thus placed themselves beyond the reach of pardon.

As to the Canaanites and the case of Sodom and Gomorrah, we refer our correspondent to the communication of "Savona."

Our correspondent asks, "Where is the Heathen nation whom GOD has not given over 'to uncleanness through the lust of their own hearts?' who have not 'changed the truth of GOD into a lie and worshipped and served the creature more than the Creator?'—and why has he done it? 'Because when they knew GOD, they glorified him, not as GOD, neither were thankful.'" Here are brought to view two distinct points: first, the defection or impiety of the Heathen; secondly, GOD's withdrawal of his Spirit, and giving them over, as a people, to a reprobate mind for the sins of their fathers.

As to the first point, we may ask, in like manner, Where is the Christian nation who have not come as far short of the law of the Gospel as the Heathen have of the law of nature? Doubtless, all as nations have come short of the law or dispensation under which they live. Our only hope is, that judgment will be tempered with mercy: and that those persons who in every nation and under every dispensation have endeavored to yield a sincere obedience to the law under which they were placed, will be graciously accepted on the terms of the new covenant, which embraces Heathens as well as Christians in its merciful provisions.

As to the second point, it is doubtless true that the sins of the fathers are visited upon the children to the third and fourth generation, and that whole nations and bodies of men are given over to their own ways, comparatively deserted by the Sprit of GOD, and made dreadful examples of GOD's judicial displeasure. This has happened to Christian nations as well as Heathen nations; and at times to portions of the Church of CHRIST, as well as to the world. In these cases accumulated tendencies to sin are transmitted from generation to generation. But will the children, while they suffer the temporal consequences of their fathers' sins, and are thus made examples of GOD's judicial displeasure, be held accountable, at the last day, for the transgressions of their fathers, or merely for their personal offences, due allowance being made for the circumstances in which they were placed, and for all such disadvantages as were entailed on them through their parents' transgressions and without any fault of their own? If the former, then extend the application, and we make the sin of Adam the personal sin of all his posterity. This no Episcopalian believes. That the latter is the case, that is to say, that a merciful allowance will be made for the members of those communities that are given over to their own ways for their fathers' sins, and that no man will be finally condemned but for those sins which were avoidable in the peculiar circumstances of his probation, we argue, first, from the doctrine of universal redemption, which so expiates original sin and, by parity of reasoning, all transmitted and inherited sins, as to secure for every man a merciful and equitable judgment with due regard to the peculiar circumstances of his case: and, secondly, as from the other texts already quoted, so also from such texts as "GOD is no respecter of persons," and that of Ezekiel, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die."

"But admitting," says our correspondent, "that all you say were true, let me ask you do you believe that creatures who have lived in such utter filth on earth, whose souls are cankered to one foul mass of corruption, could enjoy the presence of a pure and holy GOD, or that his presence *alone* would not be a very hell to them?" The very next sentence of our correspondent contains by implication the answer which we would give to this question. "Did you never see even here," he asks, "a sinner crouch under the eye of a righteous man? * * and how infinitely more would this be the case were GOD's the eye!"—The crouching of the sinner implies consciousness of guilt, and the consciousness of guilt proves that the sinner has come under just condemnation by preferring darkness to light. But the case of those who sin without light or knowledge, without knowing that their actions are sins, without the consciousness of guilt, is widely different. In reference to sin of this nature, we asked on a former occasion, "May not the person who practises it be held free from (that is, not accountable for) guilt in case of involuntary and unavoidable ignorance?" We meant the question for a negation, but our correspondent answers very seriously, "GOD alone can answer your question." We rejoin therefore, in plain terms, that GOD *has* answered it. He answers it by the plainest dictates of reason, which forbid us to believe that the man who desires to do right, and who, if light were given to him, [illegible] accountable and finally condemned for sins which he committed through involuntary and unavoidable ignorance. He answers the question in Deut. xix. 4, "Whoso killeth his neighbor ignorantly, whom he hated not in time past," * * * is "not worthy of death." He answers it in the words of St. Paul, 1 Tim. i. 13, "But I—who was before a blasphemer, and a persecutor, and injurious—obtained mercy because I did it ignorantly, in unbelief." He answers it in the declaration, "The times of ignorance GOD winked at." He answers it in the prayer of the Saviour for his crucifiers, who assigns such ignorance as a reason for the dispensation of pardon, "Father, forgive them, they know not what they do!" And finally, GOD gives an answer to the question in the analogy of infants, whose very nature, propensities, tendencies, and volitions are all more or less sinful, and who yet, as few Episcopalians we suppose will doubt, are not held accountable, and will not be finally condemned for their inherited sinfulness, but will have it pardoned and washed out through the blood of the Lamb of GOD, who died to take away the sins of the world. In all these cases, the creature is stained with sin and guilt; but where the sin and guilt have been really and truly unavoidable by the creature, we may regard them as expiated through the meritorious sacrifice of the Redeemer;—and where sin is pardoned, GOD for CHRIST's sake and through his atonement and mediation, regards the sinner as pure. It is those who persist in wilful and deliberate sin and die in impenitence, of whose pardon we are taught to despair.

We have thus endeavored fairly to meet all the strong points of our correspondent's communication. We beg to assure him of our entire satisfaction with the spirit in which he has written, and that the expression in our former comments, "One who like him is able to produce arguments, has no occasion to resort to hard names," was not intended to charge him with the use of hard names, but to contrast his conduct favorably with that of others, whose course has been of the opposite kind. We trust that we may add, without offence, that his style of argument has been singular: he has neither attempted to subvert the premises or point out a flaw in our argument of the essay on the Salvability of the Heathen; nor yet has he laid down premises and pursued a formal argument of his own. But he has contented himself to advance isolated objections, which really derive their strength (that is, in our judgment, and so far as we can see their force) from a different theory, and one which (he will pardon the expression) is perhaps but imperfectly developed to his own consciousness.—Should he attempt a more formal argument, we apprehend it will be difficult for him to maintain his present conclusion with the doctrine of universal redemption, (which, as an Episcopalian, he must believe,) and the principles essentially involved in it for his premises. However, we desire not to dictate, and will therefore merely say that we shall hold ourselves ready to give either himself or any other reader who is displeased with any or "many" of our "positions," whatever satisfaction we are able, in the way of dispassionate and scriptural argument.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 25th, at nine o'clock, A. M., in the Sunday School-room of St. John's Chapel, N. Y. By order,

F. H. CUMING, *Secretary of the Board.*

*** Besides the persons *elected* Managers, all others are Members of the Board, for whom *fifty dollars* or more have been paid.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

MESSRS. SMEDES AND WALTER.—By a leter dated June 1st, from the Rev. Mr. Walter, we learn that the health of these estimable brethren has been much improved. Mr. Walter had the pleasure of preaching last month in Paris, for Archbishop Luscombe; and Mr. Smedes officiated on the same day in the chapel of Col. Thorne. The former is now probably on his way home, having left the latter in England.

We shall have the pleasure in our next of resuming the letters from abroad, and shall be able to continue them for a few weeks in succession. These letters, as well for what they omit, as what they contain, would do honor to any traveller. Alike in point of style and matter, they evince taste, good feeling, and intelligence of no common order.

We have to acknowledge the favor of a copy of the Barbadoes "New Times," containing a copy of Bishop Coleridge's Address before the Legislative Council of that island on the subject of the abolition of the apprenticeship system. The person who sends the paper has accompanied it with the suggestion that the publication of the address in our journal "would doubtless bring a knowledge of the facts contained in it, to many persons who are as yet entirely unacquainted with the blessed results of the mighty experiment of liberty, now going on at our doors," &c. In reply we beg to say that we are well advised of the state of things in Barbadoes through another channel, and are therefore not under the necessity of availing ourselves of a paper which alludes to the amiable and learned bishop of that island, as "our pontiff," and "our mighty pontiff," describes him as "this aristocratic and ostentatious limb of the Church," and insinuates that individuals among the clergy are "enlisted under the banners of Baron Munchausen, and better adapted to that species of warfare than others, because their holy calling extenuates the unholy act of lying!" The paper has been sent to us by the editor of the Emancipator; is a *cause*, as well as a man, to be known from the company which it keeps!

PAMPHLETS.—We have received the Journals of the Pennsylvania and New Jersey Conventions, and shall insert parts of them in our next: as also the seventh report of that admirable charity, the City Mission Society.

We have also received the address before the Philolexian and Peithologian Societies of Columbia College, of the Rev. Mr. Higbee; who nobly sustains in print the reputation which he deservedly enjoys as a preacher. A more extended notice in our next.

TO CORRESPONDENTS.—"M S," and "A Constant Reader," and "Theologicus," in our next.

"H." is received.

"Cleric" shall be inserted in our next: but whether entire or divided we cannot say at present.

"Clericus" in our next.

CLERICAL CHANGE.—The Rev. Samuel C. Davis has resigned the charge of St Stephen's Church, New Hartford, and accepted of an invitation to the rectorship of St. Mark's Church, Williamsburg, L. I.

For the Churchman.

COLLECT FOR TRINITY SUNDAY.

ALMIGHTY, everlasting GOD,
Who'st given to us, thy servants, grace,
By the confession of a faith,
Which we, with true belief, embrace,
To acknowledge thus the glory great
Of the eternal Trinity,
And, in the Majesty divine,
To worship e'en the Unity;
We pray thee keep us steadfast in
This holy faith, and evermore
From all adversities defend,
Who livest and reignest, and saints adore,
Ever one GOD, world without end.

MEM.

For the Churchman.

☞ *Mr. Editor*,—A piece was published in the Churchman of 16th June, signed 'A Trustee,' which, on account of its contents, demands some notice, and also gives occasion to state correctly the circumstances of an affair which has been greatly misrepresented, and not yet fully related.

The writer—we know not who he is—expresses his grief 'to learn, from a late number of the Episcopal Recorder, that some of the Professors of our General Theological Seminary had so far forgotten the proprieties of their station, and transcended their rights, as to interfere officially in a theological controversy with which they had no official concern;' and 'for one, he protests against the assumption.' His language afterwards implies, also, that they acted as a body.

Now 'A Trustee' must allow us to 'protest,' on our part, against his own 'assumption.' In the passage above quoted, and in the subsequent parts of the piece, he has made various assertions relative to the professors wholly inapplicable to their conduct, but expressed in terms so exactly descriptive of his own, that we have no need to do any thing farther than to remind him of his station, and to apply his own language to himself. He has publicly come forward, in his official character as a trustee of the Seminary, with very grave charges against several of its professors; for which, if true, they would be justly liable to be censured, if not removed, by the board of trustees: of that board he is himself a member, and might be called, in the course of his duty, to decide on such charges agreeably to truth and justice: and yet, without due information—without any proof whatever, which could satisfy any reasonable man whose feelings had not been engaged in the question, he previously condemns them without notice or hearing, by his published declaration. Who then, is it that 'has exceeded his authority, and forgotten the decorum becoming his elevated position in the Church?' Who is it that, being an officer 'commissioned by our Church' * * * * 'to perform certain duties, steps beyond his line, and carries his * * * * *official influence* into matters with which he is not 'individually entrusted,' but which are entrusted to a board whose authority, it is presumed, has not been delegated to him?

With respect to the charges themselves, 'A Trustee' could not learn from the Episcopal Recorder the circumstances which he alleges he did, for it contains no such information; those circumstances never occurred; and there was not the slightest evidence to authorize even a presumption of their truth.

In the Episcopal Recorder referred to, the editor does not say more than that he *was authorized from a source of unquestionable intelligence and authority* 'to let it be known that the views of Dr. Seabury in his ten postulates are not those of the resident professors of the Seminary,' &c. He does not say that the authority was that of the professors themselves; much less that they had acted either officially or as a body. These are *inferences of others* unwarrantably drawn from his statement. He might correctly assert that he had such an authority as he described, though he received not the communication from those professors. How then did 'A Trustee' learn from the Episcopal Recorder what he has alleged? By what art of reasoning can he show that, from the statement contained in it, the facts that *all* the resident professors authorized the statement; that they acted in their *official* characters; and that they acted *as a body*; or *any one* of these, can even with plausibility be inferred? His warm and unjust charge was without excuse or palliation.

The circumstances alleged are also contrary to the correct state of the facts. They never occurred; they were not designed to occur. The resident professors did not act either officially or as a body. They exercised only the right which they possessed, of expressing their sentiments as individuals; though they have happened to be designated for brevity by their official title instead of their several names; that being a title by which they are familiarly mentioned in general conversation, and which is given to them by the statutes of the institution. The propriety of their exercising this right is conceded by 'A Trustee.' Even in doing this, they never conferred all together. Between the two professors who sign this communication, there was no conversation whatever on the subject until after the publication in the Recorder was noticed in the Churchman. And the course which we respectively approved and pursued was different. One of us (S. H. Turner) expressed his dissent from several of Dr. Seabury's principles, and authorized a friend to communicate to the editor of the Recorder this fact, and his willingness that it should be made known. This is the whole 'head and front of *his* offending.' The other (B. Wilson) expressed the like dissent in various private conversations, and was willing that this should be in the same way stated any where. But any *publication* on the subject was disapproved by him, and was unexpected. He thought there was no necessity or call for it from the professors. But he allowed a friend to state his dissent in a letter to the editor of the Recorder, not for the purpose of publication, but to guard against prejudices which, as that friend was apprehensive, might be excited against the Seminary, in consequence of the editor's probably inferring, unless this information was given, that the principles advocated by Dr. Seabury were maintained by the institution. The first knowledge we had of the passage in the Recorder was received from the notice of it in the Churchman of June 2d. Amply sufficient reasons, in our judgment, existed to prevent our complying with the call then made upon us. But as soon as Dr. Taylor applied, the facts were stated to him substantially as above; and he has informed us that they were communicated to you, though they are not all contained in his published letter.

Such is a full and simple statement of the facts of a transaction which, to our great surprise, has been made the occasion of so much warmth, misrepresentation, and denunciation. We readily leave it, without additional remarks, to the judgment of the trustees of the Seminary, and the friends of the Church; not believing that our conduct will be thought to need defence. Perhaps 'A Trustee,' to whom we have been replying, may also be convinced by it that a moderate degree of consideration might have restrained him from making a groundless and idle, though *a solemn and official* protest against an assumption of authority, and a violation of decorum not committed or thought of—*at least by us.*

It may be the opinion of some, that your call on us, Mr. Editor, in the paper of June 2d, should have been answered. We have already stated that amply sufficient reasons, in our judgment, existed to prevent our complying with it. *Some* explanation of those reasons must be given; but it shall now be very brief, that we may not excite angry feelings which it may be hoped have been allayed. You have spoken of that call as a *respectful* one. Could we have so viewed it, an explanation of the facts would have been immediately given. It is difficult to account for the different views taken by different men of the same matter. We regarded it, and still regard it, as of a very opposite character; and such was the impression made by it on our minds and feelings, that we thought we could not notice it, without being inattentive to a due self-respect. It would have still remained unnoticed, had not another occasion occurred which appeared to render a statement of the facts proper.

Possibly some of the preceding remarks may manifest a considerable warmth of feeling. The existence of such a feeling is acknowledged; but we trust it has not been displayed in a manner worthy of censure. It is, we believe, a feeling of *justifiable resentment* at finding ourselves, unexpectedly, and without the least cause furnished by us, made the objects of angry invectives and grave charges, contrary to the real state of the facts, unsupported by even the shadow of proof, proceeding from those from whom, on account of official connexion, we should have expected defence instead of unprovoked assault, borne with, for the peace of the Church, until forbearance could be no longer exercised; and involving us, in spite of wishes and endeavors to the contrary, and through the hasty and intemperate course of others, in a heated discussion, in the excitement of which one of us had a very slight and unassuming concern, and the other none at all.

BIRD WILSON,
S. H. TURNER.

Theological Seminary, 19th June, 1838.

For the Churchman.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK.

At a stated meeting of the Board of Managers of this society, on Monday evening, 11th inst., the committee entrusted to communicate to the President of the Society the sentiments of the Board on the occasion of his intended absence reported the annexed correspondence.

New York, May 16, 1838.

To the Rev. John F. Schroeder, D. D., President of the Young Men's Auxiliary Education and Missionary Society.

Reverend and dear Sir,—At a meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society, held 14th inst. upon the announcement of your contemplated absence, and the causes which induce it, the undersigned were charged by an unanimous resolution of the Board with the expression, in behalf of the Managers, of their warm sympathy with you, under the severe trials with which it has pleased ALMIGHTY GOD to visit your family, and were directed to communicate the grateful sense of the obligations which the Society must acknowledge to you, and their regret for the separation about to take place; but their sorrow in parting is tempered with joy in the assurance that, under GOD'S providence, they shall soon again be allowed the gratification and the benefits of your presence, and they indulge the hope that they may then unite with you in thanks for the restoration of health within your household, and till then they anticipate the pleasure of your counsel and advice.

The members of the Young Men's Education and Missionary Society will not only during your absence, but ever, remember with the most lively gratitude the many and the lasting benefits you have, under GOD'S good will, been the means of securing to their institution; for when they contemplate its condition, and contrast its present vigor and energy, with the languishing existence it barely sustained when, three years since, you were placed at its head, they cannot but acknowledge their indebtedness to you, as one of the principal instruments in raising it to the elevated position it now occupies, and in advancing it towards the attainment of its grand object, to spread the glad tidings of peace and salvation to all mankind.

We will not obtrude our sympathy upon the sanctity of your domestic relations, further than to express our conviction, that the GOD whom thou servest continually is able to save, and that he who tempereth the wind to the shorn lamb does not willingly afflict or grieve the children of men, and to add our earnest prayer to ALMIGHTY GOD, to look with the eyes of mercy upon the sick members of your family, to guard you from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which you may be exposed.

If your absence results in the object for which it is intended, our fellow-managers will rejoice in it. In their names, as well as in our own, allow us, Reverend and dear Sir, to subscribe ourselves, your friends and well wishers.

HAMILTON FISH,
JAMES D. FITCH,
J. R. VAN RENSSELAER,
J. B. GALLAGHER,
GEORGE N. TITUS,
} *Committee of the Board of Managers.*

New York, May 18, 1838.

To Hamilton Fish, Esq; Jas. D. Fitch, M. D; J. R. Van Rensselaer, Esq; Mr. J. B. Gallagher; George N. Titus, Esq, Committee of the Board of Managers.

My Christian Friends,—Your communication affords me the sweetest solace, at an hour when the heart much needs it, and when the soothing voice of friendship and of piety has a cadence that is peculiarly comforting.

For the expression of "warm sympathy," which, in compliance with "an unanimous resolution" of the Board of Managers, you have conveyed, I tender my best thanks. Your estimate of my imperfect services in our good work, and the emotion which you indulge at the prospect of our separation, are most gratifying proofs of the extent of that Christian kindness which you have always shown to me. And be assured, my friends, that the manner in which you have entered into the circumstances of my painful situation will stimulate me to use every effort to be, by GOD'S grace, more deserving of your confidence, and of the favorable sentiments which you have so generously indulged.

The ties by which I am bound to you are formed of the most hallowed sensibilities, proceeding from the love of our heavenly LORD. While holding our meetings that we might cherish our attachment to Him, we have enjoyed many opportunities for cultivating the endearments of a sacred brotherhood. And I am well persuaded, that there is now prevailing among the ninety members of our Board the loveliest spirit of harmony in the prosecution of our declared purposes.

The presence of our LORD with us at our deliberations has, I trust, been felt by every one of our number, when our hearts have so often burned within us. Our animating, instructive, and edifying meetings, especially when we have recounted the narratives of missionary enterprise and the triumphs of the Gospel, are now among those refreshing recollections, those green spots of my existence, about which, as long as life endures, my memory will always love to linger. It pains me to think of being absent from such pleasing and profitable exercises of the Board, heightened in their interest by our engaging devotions; although, through GOD'S good providence, my absence may be but for a few months. During the period of our separation, however, my spirit, brethren, shall be with you, on the stated day and at the stated hour of the meetings of our Board. While you are here occupied in your accustomed duties, I too, if preserved from death by our heavenly Father, will be engaged in prayer, and in meditating on the good cause of education and of missions. Whatsoever I may learn abroad, that shall seem calculated to subserve the objects which you have in view, I will cheerfully impart; and it will afford me the greatest satisfaction to receive from you in turn what you may think proper to communicate.

I thank you for the assurance of your prayers for me and the sick members of my family.—And reciprocating, from my heart, the good wishes which you have so feelingly expressed, I beg you to bear to our Board of Managers my affectionate farewell. Should it please GOD that we shall never meet again on earth, still I indulge the cheering hope of one day recognising among the glorified, those whom I will have known and loved, as Managers of the Young Men's Education and Missionary Society. With Christian regard, your sincere friend. J. F. SCHROEDER.

The report of the committee being accepted, on motion it was

"*Resolved*, That the Board of Managers most cordially unite in the expressions of their committee of a grateful appreciation of the services and indefatigable attention of their President, the Rev. Dr. Schroeder. That in his absence he carries with him our warmest sympathies, and throughout his journeying will be attended by our sincere prayers, for the restoration of the health of his family, and for his return to preside over our deliberations."

Published by order of the Board of Managers.

CHARLES W. CARMER, *Rec. Sec.*

New York, June 15, 1838.

For the Churchman.

GENERAL THEOLOGICAL SEMINARY.

In the list of Trustees of the Diocese of New York, published in the notice which appeared in the Churchman of June 2, the Secretary committed an error in inserting in said list the names of several clergymen and laymen, nominated Trustees by the Convention of the Diocese of New York, but whose nominations must have the confirmation of the General Convention to entitle them to seats in the Board. The undersigned embraces the first opportunity of apologizing for his error and of publishing a correct list of the Trustees of this Diocese. H. ANTHON, *Secretary.*

New York.—Rev. Drs. Bayard, Berrian, Butler, Creighton, Eastburn, Hawks, Lyell, McVickar, Milnor, Potter, Reed, Schroeder, Taylor, Whitehouse; Rev. Messrs. John Brown, Cuming, Forbes, E. M. Johnson, Proal, W. Shelton, Lucius Smith; Messrs. N. Rogers, D. S. Jones, E. R. Jones, S. Warren, T. L. Ogden, Isaac Lawrence, D. E. Evans, J. Lorillard, J. Emott, J. Juliand, J. C. Spencer, Wm. Johnson, Floyd Smith, P. A. Jay, Gideon Lee, H. G. Wisner, W. H. Harison, P. G. Stuyvesant, G. C. Verplanck, P. J. Van Rensselaer, J. D. Dickerson, J. A. Dix, D. B. Ogden.

New York, June 12, 1838.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been altered by changes of time for *Penn Yan, Wethersfield, Lockport,* and *Buffalo*; and by the addition of *Owego* and *Little Falls.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Sullivan county.* Thursday, June 14, confirmed 13 in St. John's Church, Monticello.

Westchester county. Saturday, June 16, consecrated St. Peter's Chapel, Peekskill. The instrument of donation by the Vestry was presented to the Bishop by Pierre Van Courtland, Esq., Senior Warden of the parish, and read by the rector, the Rev. William C. Cooley. The sentence of consecration was read by the Rev. Benjamin Evans, missionary at Patterson, Putnam county, and North Salem; and the morning prayer by the Rev. John Brown, rector of St. George's Church, Newburg, Orange county, assisted by the Rev. William Creighton, D. D., rector of Zion Church, Greenburg, and Christ Church, Tarrytown, who read the lessons; and the sermon preached by the Bishop.

In the afternoon confirmed 6 in the same chapel.

City of New York.—First Sunday after Trinity, June 17, confirmed 16 in St. Andrew's Church.

SUMMARY.

Sailor's Snug Harbor.—The grounds from 6th to 10th streets, west of the Bowery, to the 5th Avenue, now embracing Waverly-place on the north side of Washington-square, 8th, 9th, and 10th streets, Broadway, Mercer and Wooster streets, which are nearly covered with costly and splendid buildings, was all a hilly, sandy field, owned by Captain David Randall, who called it then the "Sailor's Snug Harbor," and was worth, probably, in 1807, not over ten thousand dollars. This property was left by Capt. Randall, for the benefit of aged and worn-out seamen, who were to find a home for life. The property is now leased out, and yields a revenue of not much short of 50,000 dollars, and which in a few years will be trebled, if not quadrupled. Out of this fund a large, spacious, and in fact elegant building, has been erected on Staten Island, where, under the immediate management of Captain John Whitten, one of Neptune's noblest sons, some fifty or more superannuated masters, mates and seamen have found a comfortable home for the remainder of their days. This is probably one of the most useful bequests that has ever been made by man. In a few years the funds will be sufficient to afford a home for every worn-out and disabled seaman in this country. The charity is more valuable, as it has no respect to persons. There is a singular anecdote connected with this charity, that deserves to be mentioned here: it is said Captain Randall, who was a bachelor, and one of the most amiable and best of men, was of a hasty disposition. While lying in the harbor of Havana he struck one of the men with a stick which caused his death; the circumstance preyed upon his mind ever after, and as a reparation he determined to give all his property to some charity. Providentially he selected and planned such a charity as we have described. Distant heirs, and among the principal, Bishop Ingles, of Halifax, have endeavored to set aside the will, and appropriate the property to their own use; but, after a vexatious litigation, our highest tribunals have declared its validity.—*New York Express.*

The Rev. F. R. Hanson, arrived at New York on the 8th of May, in the Wellington, London packet. For the restoration of health, he ceases all responsible connection with the Committee. His improved health will be matter of thankfulness to his friends, and to the friends of that cause in whose behalf he has spent near two years at Batavia, suffering severely under the climate.

Mr. Byron, assistant to the African Mission, embarked at Baltimore on the 15th May, for Cape Palmas, direct, in the schooner Columbia.—*Spirit of Missions.*

Bishop Kemper in the Southwest.—We are enabled to state that Bishop Kemper was at New Orleans, La., on the 5th of May, where he was to institute Dr. Wheaton into the rectorship of Christ Church and administer confirmation the next day. An official report of his visitation of the southwest, will be made to Bishop Otey, in whose behalf the tour was undertaken. It has occupied nearly four months. Nearly all the parishes in Louisiana, Mississippi, Alabama, Georgia, and Florida, have been visited; eight churches have been consecrated; two presbyters have received ordination; and confirmation has been held in nearly every parish visited.—*Ibid.*

The Right Rev. the Bishop of Bombay arrived here from England late on Thursday evening in Her Majesty's steam packet Volcano from Gibraltar. His lordship landed on Friday morning, and paid his respects to his excellency the Governor, and the Commander-in-chief of her majesty's Naval Forces; and in consequence of a request from the Archbishop of Canterbury immediately made preparations for holding a confirmation. In the evening divine service was read in the Government Chapel by the Rev. John Cleugh, after which, the Bishop addressed the candidates for the holy rite. At ten o'clock on Saturday morning a very respectable congregation was present to witness the ceremony, the first of the kind performed by a Protestant bishop in Malta. Considering the very short notice, it was gratifying to find that 119 persons were present for confirmation. The Rt. Rev. prelate after the laying on of hands delivered to them an appropriate and impressive discourse. His lordship was assisted at the altar by the Chaplain to government and the Chaplain to the forces, as well as by the Chaplains of her majesty's navy belonging to the ships now in port. Immediately after the ceremony the Bishop of Bombay embarked under a salute from the batteries on board her majesty's steam-packet *Fire-Fly*, for Alexandria, on his way to his distant diocese.

Malta Gazette, Jan. 17, 1838.

A Donation.—Col. James Skinner of the Bengal cavalry, has given £10,000 for a Christian Church, in the ancient city of Delhi.

The Rev. Dr. Potter.—The Utica Gospel Messenger informs us that the Rev. Alonzo Potter, D. D., has found it necessary, on account of ill health, to make a voyage to Europe.

MARRIED,

On Friday evening, June 15, in Christ Church by the Rev Alfred E Ford, the Rev J W BROWN, rector of St George's church, Hallett's Cove, to Miss MARIA ANNE, eldest daughter of the late Samuel Morton, of this city.

OBITUARY.

Died, in Patterson, Putnam co, N Y, on the 4th of May, Mrs Christina Grant, aged 76 years. She was a native of Scotland. In 1776 she emigrated to America, and in the following year was married to her countryman, Captain James Grant, then resident of Paulingstown, Dutchess co, a gentleman of property and great respectability. She survived her husband 42 years. The latter years of her life have been those of affliction, but borne with Christian patience. For the last few weeks she seemed conscious of her approaching dissolution: and after being asked how she felt in her mind relative to the momentous change, she answered, "I know the Saviour died for me: and that he hears my prayers. He has promised to bless those who call upon him: and I know that he has blessed me. It is this that gives me comfort." Fully relying on the mercy of GOD, through JESUS CHRIST, her dying moments were calm and peaceful; and without a struggle her spirit returned to GOD.

At Newburg, on Monday evening, the 11th inst, Agnes, wife of B L Vankleeck, M D, in the 61st year of her age. "To her to live was CHRIST, and to die was gain." "She has fought the good fight, she has finished her course, she has kept the faith."

Died, in Catskill village, on Sunday evening, June 17th, of *Scarlatina Maligna*, Joseph, son of the Rev Joseph F Phillips, aged 4 years and 3 days.

CALENDAR.

JUNE.

24. 2d Sunday after Trinity and Nativity of St. John the Baptist.
29. St Peter.

JULY.

1. 3d Sunday after Trinity.
8. 4th Sunday after Trinity.
15. 5th Sunday after Trinity.
22. 6th Sunday after Trinity.
24. St James.

NOTICES.

The Annual Commencement of the General Theological Seminary will take place on Friday, the 29th instant, in St Peter's Church, Twentieth street. The procession will be formed in the Chapel of the Seminary, at half past nine o'clock, A M, and the exercises commence at ten o'clock.

June 21, 1838.

The subscriber has among his communicants some extreme cases of distress, occasioned by sickness and the want of employment.

If it would give pleasure to any one who reads this to contribute something for their relief, his offering, however small, will be joyfully received, and may be sent to the Episcopal Press, 142 Fulton street, or to Swords, Stanford, & Co, 152 Broadway. E. B. KELLOGG, 401 Hudson street.

June 13, 1838. *Miss of the Ch of the H. Evangelists.*

NEW YORK FEMALE BENEVOLENT SOCIETY.—The Ladies Fair for the benefit of this charitable society will be held at Nowlan's Prospect Hill House, Yorkville, on the last Thursday and Friday of the present month. The railroad cars for Yorkville leave Walker street for Yorkville every half hour during the day. All donations in money or articles suitable for the Fair, will in the mean time be thankfully received at the Rev Mr Darling's, No 83 Amity street,

EDUCATION AND MISSIONARY SOCIETY.—The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, will meet at the Sunday School Room of St John's Chapel, on Saturday evening next, 23d instant, at eight o'clock. By order of the President.

June 20, 1838. G G VAN WAGENEN, *Rec. Sec.*

ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The annual meeting of the Asssociate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St John's Chapel in the city of New York, on Wednesday, June 27, at 7 o'clock P. M. The annual sermon will be preached the same evening, service to commence at 8 o'clock. Preacher Rev Edward Y Higbee. Substitute, Rev William H Walter. The annual essay will be read at a subsequent time, of which notice will be given. Essayist, Rev Robert B Vankleeck. Substitute, Rev Robert B Croes. The friends of the Seminary generally are invited to attend.

BENJAMIN I HAIGHT,
Chairman of Executive Committee.

Whereas in the Annual Convention of the Protestant Episcopal Church in the State of New York, held in October 1837, certain resolutions touching the division of the Diocese of New York were adopted: and whereas the bishop of said Church has been requested by a resolution of the same Convention, to call a Special Convention "at such time as will enable the diocese to bring the subject fully matured before the next General Convention," and has seen fit to accede to such request as reasonable and proper. Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the State of New York, that a Special Convention of the diocese for the purposes specified in the resolutions of 1837 above referred to, and for the transaction of such other business appertaining to diocesan conventions as it may see fit to perform, will be held in Trinity Church in the city of Utica, on Wednesday, the 22d day of August next, at 10 o'clock in the morning. By order of the bishop,

FRANCIS L. HAWKS,
Secretary of Convention.

May 21, 1m.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th inst, has received the following contributions, viz.

From St James' church, Batavia, N Y, one half of $15, $7 50. In an anonymous note, postmarked Woodbridge, N J, $5. From a lady of Yonkers, N Y, to be added to the collection made in St John's church, at that place on the 27th May, $1. From a lady of Tarrytown, for domestic missions, $3. From the Missionary Association of St Mark's church, Clarendon, South Carolina, being part of the pledge of that church for 1838, $20. By the hands of the Rev M T C Wing, offerings for domestic missions from St Philip's church, Circleville, Ohio, $8. By the same hands, received from St Luke's church, Granville, Ohio, for domestic missions, $3. By the hands of A P Merrill, Esq, receiving agent, part of the contributions of sundry individuals, and of the Beneficiary Society of Trinity church, Natchez, Mississippi, to be appropriated towards the support of Missionaries in that diocese $75. Total receipts, $122 50.

June 20, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge.

Received per James Swords, Esq, from Rev R B Van Kleeck, part of a collection in St Paul's church, Troy, on Trinity Sunday, June 10, after a sermon by the rector, $123 86; from Rev M T C Wing, Gambier, St Philip's church, Circleville, Ohio, $8; from St Luke's church, Granville, Ohio, $3, $11—$134 86. Received per Rev J D Carder from St James' church, Batavia, N Y, $7 50. Remitted by B Howard, Esq, agent at Boston, from a lady per Mr F H Stimpson, $5; from the Juvenile Missionary Society of St James' church, Roxbury, per Rev M A D W Howe, rector, for schools at Athens, $20; from the Missionary Association of said church, per do, for African Mission, $50—$75. Received per James Howard Esq, agent at Baltimore, from a lady of Middlesex co, Va, per Rev Dr Henshaw, $5; from Mrs Catherine E Cooke per do, $3; from a gentleman, per do, 25 cents; one half of annual contributions to the cause of missions by St Thomas' parish, Baltimore co, per Rev C C Austin, $25; from St Margaret's, Westminster parish, per Rev Henry Disquith, $6 12; from Miss Ruth Swearingen, Frederick, Md, for Mrs Hill's school, Greece, per R Potts, Esq, $20—$59 37. Total receipts, $276 73.

CHARLES J. ALDIS, Treasurer,
June 19, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz.

From Rev Dr Barry, a collection in St Matthew's church, Jersey City, $19 50. From Rev F P Lee, collections in Trinity church, Morristown, $5 03; from St Paul's church, Camden, N J, $3 01—$8 04. A collection in Trinity church, City of New York, $69 98. Collection in St Paul's Chapel do, $70 22. Collection in St John's Chapel do, $118 06. From Rev J L Clark, per Dr Anthon, a collection in St John's church, Waterbury Connecticut, $20. From Rev F J Goodwin, a collection in St George's church, Flushing, L I, $16 50. From Rev T C Leaver, rector of the church of Antigonishe, Nova Scotia, (per Dr Turner) a contribution towards the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, $10. Total receipts, $332 30.

EDWARD R. JONES, Treasurer.

June 20, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of this institution gratefully acknowledges the receipt of the following sums by the special agent. From collection in St Stephen's church, $44 25. From Sunday offerings of Trinity church, Geneva, $30. Total receipts, $74 25.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.

GERMAN EPISCOPAL CHURCH.

The Treasurer gratefully acknowledges the following donations, since May 16.

From Peter Lorillard jun, $50; from S Ward, $20; from M Robinson, $10; from F C Tucker $10; from Isaac Jones, $10; from Edward Prime, $10; from J Grosvenor, 10; from Mr N Cash, $5; from A Norrie $5; from J J C, $5; from A B Neilson, $5; from Mrs Anna Watts, $5; from A Russell, $5; G C Aycrigg, $3; from Mrs C Cash, $3; from E W Laight, $3; cash, $3; do, $2; do, $2; from J L Moore, $1 50. Total receipts, $167 50.

N. B. Donations left at the Protestant Episcopal Press, 142 Fulton-street, Swords, Stanford & Co. 152 Broadway, or Chas. A Focke, 216 William-street, will be thankfully received. PETER BRENNESHOLTZ, Treasurer.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 21st, from the following persons, viz.

Mrs Wm E Johnson; E H Pease, remit; H M Beare; G O Bartlett; Wm H Brown, remit; John Evans, jun,; Mrs Catharine Mancius; J C Dinnus, & Co,; Rev Upton Beall; Rev A H Crosby; Chauncey Morse; Arius Nye; Rev Moses Marcus; P M, Newark, N J,; Wm H Vermilye; W Chaloner; Chauncey Goodrich; M Smith, remit; Rev Dr Rudd; C Christian; A C Treadway, Rev Seth Davis; Rev Hiram Adams; Hon. D Cameron, remit; Marsh, Capen, & Lyon, remit.

Packages forwarded by the Protestant Episcopal Press.

1 pkge sent to Mrs Mancius, Albany, by steamboat; 1 pkge sent to E H Pease, Albany, by steamboat; 1 pkge sent to Weeks, Jordan & Co, Boston, by steamboat Providence; 2 pkges sent to Charles Breck, left at General Theological Seminary; 1 pkge sent to Wm H Scovill, Waterbury, Conn, left at 101 Maiden-lane; 1 pkge sent to Henry Barclay, Ulster, Ulster co, New York, left at 16 Spruce street, N Y.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 21st, from the following persons, viz:

Rev John Coleman, Rev E Ballard, Rev Dr Cutler, Rev P L Whipple, Rev Orange Clark, John Allmand, Norfolk, Va, by the special agent; Rev J V Van Ingen, W H S Jordan.

Packages forwarded by the Episc. S. S. Union, during the week ending June 21st.

Rev J V Van Ingen, sent to 11 Maiden-lane; Miss A E Warley, care of A E Miller, Charleston, S C, ship Niagara; Weeks, Jordan & Co, Boston, steamboat Rhode Island.

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate well about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.

April 21 6w

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

Proprietors of newspapers devoted to the interests of the Church, will confer a favor by giving the foregoing advertisement an insertion in their prints. je2

PEWS to let in the Church of the *Annunciation*, lately organized under the care of the Rev. Dr. Samuel Seabury, corner of Prince and Thompson streets. Open on Friday and Saturday afternoons. Application to be made to the undersigned.

Pew Committee.—Wm. H. Bell, 4 Spruce street, L. M H. Butler, 4 Vesey street.

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. J. Milner, D. D, Rev. J. A. Vaughan,
Rev. F. L. Hawks, D. D. Hon. Judge Oakley,
Rev. J F. Schroeder, D. D. S. Payne, Esq.,
Rev. S. Seabury, D. D. Rev. J. M. Wainwright
March. 28, 6t.

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. JAMES COGHLAN, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

REFERENCES.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq.; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.

Flatbush, Long Island. ap25 3t*

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb* 1—tf.

INFORMATION WANTED—Of the marriage of Andrew Agnew by any Episcopal clergyman of this city, within three years last past. Please to leave a certificate thereof at the office of the Prot. Epis. Press, 14 Fulton street. may29

POETRY.

From Milman's "Martyr of Antioch."

MARGARITA.

What means yon blaze on high?
The empyrean sky
Like the rich veil of some proud fane is rending.
I see the star-paved land
Where all the angels stand,
Even to the highest height, in burning rows ascending;
Some with their wings outspread,
And bowed the stately head,
As on some mission of God's love departing,
Like flames from midnight conflagration starting.
Behold! the appointed messengers are they;
And nearest earth they wait to waft our souls away.

Higher and higher still,
More lofty statures fill
The jasper courts of th' everlasting dwelling.
Cherub and seraph pace
The illimitable space,
While sleep the folded plumes from their white shoulders swelling.
From all the harping throng
Bursts the angelic song,
Like the unceasing sounds of cataracts pouring
Hosanna o'er hosanna, louder soaring;
That, faintly echoing down to mortal ears,
Hath seemed the concert sweet of the harmonious spheres.

Still my rapt spirit mounts,
And, lo! beside the founts
Of flowing light, Christ's chosen saints reclining;
Distinct amid the blaze,
Their palm-crowned heads they raise,
Their white robes e'en through that overpowering lustre shining.
Each in his place of state,
Long the bright twelve have sate,
O'er the celestial Zion high uplifted;
While those with deep prophetic rapture gifted,
Where life's glad river rolls its tideless streams,
Enjoy the full completion of their heavenly dreams.

Again—I see again
The great victorious train,
The martyr army from their toils reposing;
The blood-red robes they wear,
Empurpling all the air,
Even their immortal limbs the signs of wounds disclosing.
O holy Stephen! thou
Art there. and on thy brow
Hast still the placid smile it wore in dying,
When under the heap'd stones in anguish lying,
Thy clasping hands were fondly raised to heaven,
And thy last accents pray'd thy foes might be forgiv'n.

Beyond! ah, who is there,
With the bright snowy hair?
'T is He—'t is he, the Son of Man appearing,
At the right hand of One,
The darkness of whose throne
That sun-eyed seraph host behold with awe and fear-
O'er him the rainbow springs,
And spreads its emerald wings,
Down to the glassy sea his loftiest seat o'erarching.
Hark! thunders from his throne, like steel-clad armies marching—
The Christ! the Christ commends us to his home!
Jesus, Redeemer, Lord, we come, we come, we come!

MISCELLANY.

MEDIATION OF CHRIST—PRACTICAL TENDENCY OF THE DOCTRINE.

The doctrine may be incomprehensible; while its practical results may be clear and intelligible. We cannot comprehend the union of the divine and human nature in the person of the Mediator; nor the cause why the shedding of his blood should make atonement for sin; nor the mode by which this blood gives efficacy to his intercession. Still we perceive many important practical results of this doctrine of mediation—

1. In reference to God, and
2. In reference to *man*.

1. In reference to God; it establishes his *authority*; it exalts his *holiness*; it vindicates his *justice*; it displays his *mercy*.

That *authority*, the violation of which, in the least degree, with impunity, would weaken the pillars that sustain the moral universe, is now established. Man had assailed this authority. No less reparation is made than the perfect obedience and infinite sufferings of the Son of God.

That *holiness*, which it would be impious to suppose God could permit to be sullied, is now infinitely exalted. For such is the holy abhorrence which God manifests for sin, that he accepts the services of sinful man only when they are presented through the mediation and urged by the intercession of an almighty Advocate.

That *justice*, which is firm and immoveable as the everlasting hills, and which is the essential attribute of a righteous Governor of the universe, is now awfully vindicated. It had pronounced the penalty, "The soul that sinneth, it shall die," (Ezekiel xviii. 4;) and justice exacted the penalty, though the only-begotten and well-beloved Son of God was the victim.

And yet in this dispensation through a Mediator, the man Christ Jesus, who was the Son of God, the divine attribute of *mercy* is illustriously displayed. For it is the object of that atonement and intercession of the Mediator which God accepts, to extend pardon and salvation, and everlasting life, to the whole of the guilty race of mankind. "God so loved the world, as to give his only-begotten Son that whosoever believeth in him should not perish, but should have everlasting life." John iii. 16.

The attributes of God are thus established and exhibited through the intervention of a divine Mediator.

The same doctrine has the most important effects—

2. In reference to *man*.

It impresses on him the *evil* and *guilt of sin*—it inspires him with *hope* and *confidence*—it animates him to the highest acts of *obedience*.

No picture, even drawn by the pen of inspiration could have so forcibly exhibited the *evil and guilt of sin*, as that which is afforded in the cross of Christ. A divine personage, in the agony of his spirit, sweating drops of blood; sustaining the most ignominious and aggravated sufferings; sinking in the pangs of a death embittered by the dereliction of those consolations which, from all eternity, he had enjoyed. Who can behold the cross, and not shudder at the guilt of his sins?

And yet, who can behold the cross, and not rejoice in the *hope* of the fulness of pardon?—"If God spared not his own Son, but freely gave him up a propitiation for our sins," (Rom. iii. 25,) who can despair of mercy? Here is a confidence, penitent sinner, which will defy all the assaults of the adversary. A fountain is opened for thee, not in the blood of bulls and of goats, but in that blood which cleanseth from all sin, "Wash and be clean." "Though thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." 1 John i. 7; Isaiah i. 18. The Mediator, who intercedes for thee, is armed with almighty power, and his intercession is all-prevailing. He bore thy sins, and carried thy sorrows, and thou art sure of his sympathy. His language, now that he is seated on the throne of the universe, is the same, which in infinite compassion he uttered when he wandered without a place to lay his head, "Come unto me all ye who labor and are heavy laden, and I will give you rest." Matt. xi. 28. "Whosoever cometh to me, I will in no wise cast out." John vi. 37. Oh! what a sure ground of *confidence* have they who flee for refuge to this hope set before them!

And in the mediation of their divine Saviour what animating motives do they behold to the highest acts of *obedience!*

Is no return due to him who is constantly interceding for them at the right hand of his Father, and who shed his blood to give efficacy to that intercession; who, "the brightness of the Father's glory," condescended to make himself of no reputation, and to suffer for them the death of the cross, that he might be exalted to be their Prince and Saviour, and by his intercession rescue them from death and condemnation, reinstate them in his Father's favor, and exalt them to the glories of heaven? Christians! your Mediator demands your liveliest affection, for he is your friend and your brother. He claims your homage and obedience, for he is your God.

There is but one "Mediator between God and men;" and he is "the man Jesus Christ." He is also the "King of kings, and Lord of lords." 1 Tim. vi. 15. An interest in his mediation can alone save any of the guilty race of man from perdition, and exalt them to happiness in the world beyond the grave. This interest is obtained only by a true and living faith—a faith which, regarding him in his office as a *prophet*, humbly receives his divine instructions and illuminations; which, embracing him as an atoning *priest* and Intercessor, confides in the merits of his precious blood and intercession; and acknowledging him as a *king* and ruler, obeys his laws, and submits to his ordinances. This, then, Christians, should be the subject of your inquiry; this the object of your solicitude whether your have that true and living faith which interests you in the mediation of the great Intercessor. Delude not yourselves with a superficial, a vague, an inoperative faith. The faith which will justify you by the blood of Christ, must lead you to hold constant communion with the Saviour, and to go unto the Father through him. It must divest you of all self-dependence, of all trust in your own righteousness as a ground of acceptance, and excite you earnestly, steadily, with prayer, with watchfulness, with labor, to follow after that "holiness without which no man can see the Lord;" and to cherish "whatsoever things are true, whatsoever things are honest, whatsoever things are lovely and of good report." Philip. iv. 8. If we have not this faith, Christians, rest assured, we are deluding ourselves with a name to live, while we are dead. If we have not this faith, we are destitute of an interest in the merits of the great Mediator. And what, then, is our situation? Out of Christ, "God is a consuming fire." Heb. xii. 29. Behold, in the glowing description of the prophets, the effects of his indignation—"Tophet is ordained of old—it is prepared for the unbelieving and the ungodly. The breath of the Lord, as a stream of brimstone, doth kindle it." Isaiah xxx. 33. Oh! my soul, is it *possible* that this may be thy destiny, and canst thou be at ease?

Bishop Hobart.

VOLUNTARY SOCIETIES.

I am equally unfriendly to all extra ecclesiastical movement for the reformation of the Church in doctrine, or order, or morals; and, but for the wide-spread ruin and endless confusion that have been the price, could be truly thankful to have purchased the position from which I see, that *the Church* cannot be superseded, as "the pillar and ground of the truth." And without meaning to express a sympathy with the opposing party, I have never seen myself the necessity of the old school convention of the last spring, being well persuaded that *the Church*, as constituted by her Saviour and Head, in whom were hid all the treasures of knowledge foreseeing the future, and of wisdom providing for its exigencies, contains, and must contain, within itself the elements of its own reformation If we do not, let us abandon it, and substitute conventions, and expedients, and voluntary associations, for ecclesiastical tribunals and constitutional redress. But my dissent, to be valid, must be indiscriminate: and, with an apology to the feelings, and tribute to the conscientiousness, of some among my dearest kindred in the flesh, from whom it distresses me to differ, I cannot but more earnestly dissent from the new school convention of the last summer, as being altogether more irregular and revolutionary, entertaining propositions (which the former convention never did) to act independently of the Church, and unsubmissively to her decree, and constitute a new denomination. Then, while one is a "*Temperance and Saratoga*," and another a "*Moral Reform and Seventh Commandment man*," and another an "*Anti-slavery and Abolition man*," if I *must* take a name appropriate to the controversy and the times, let me be called a "*Church-man*." For, when saint Paul was writing to the Corinthian Church, that he had heard of flagrant drunkenness at the very table of Christ, and of fornication that was without a name among the Gentiles, he did not institute—(say, was saint Paul behind the zeal or wisdom of this "century of light?")—he did not institute a "pledge" to abstain from all intoxicating wine, or recommend a vow to the observance of the "seventh commandment;" but said, they were pledged already, and had vowed already to observe all that was true or pure: Let as many as have been baptized into Christ, put on Christ; "Ye cannot be partakers of the Lord's table, and of the tab.e of devils."

Amidst the battling elements that have rushed of late into our communion, I have been looking for an ark where I may hide till the indignation shall be overpast, and think I find it in "the Church of the living God, the pillar and ground of the truth." When human institutions seem unsettled, as if crumbling to the dust, I have been looking for a rock against which "the gates of hell shall not prevail;" and think I find it in "the Church of the living God, the pillar and ground of the truth." Where else can I have hope for my children's children, if I am cast upon the uncertain zeal and ever varying expedients of voluntary institutions, that today are in the field and to-morrow are not found; that blaze like meteors on the sky today, and sink like millstones in the sea to-morrow? I will favor, then, no institution that is not under the control of *the Church*, and opened and shut by the keys of the kingdom. I have, at least, as much confidence in the representative wisdom of the Church universal in our country, as of any fragment of the same, influenced by sectional prejudice, or jealousy, or ignorance: and I venture to believe, that he who has promised to be with his Church "alway unto the end of the world," will graciously vouchsafe to breathe upon a Church collectively, planted in the blood and wisdom of the Reformation, as much of safety and success, as any particular class in any particular locality. Only let the terms of communion come down from her highest councils, and not from her very lowest assail her catholicity, and constitution: and let the creed, that saved our sainted ancestry, and for which they joyfully laid down their spotless lives, descend unimpaired to posterity, bequeathing unity and uniformity to rising generations, to be taught hereafter in the same faith, as they will be in the same words, with the fathers, who then shall "sleep in Jesus." As we say of the political Union, "one country—one constitution—one destiny:"—we say also of our ecclesiastical identity, one confession—one Church—one heaven. Whether a state may secede from the confederacy, it is not our province to inquire: but we affirm, that there is no liberty of secession given to the Church; for then there might be churches as many as its members. So long as our confession, or articles of faith were pure, I would hesitate before seceding from *the Church*, even if the body had become Arian or Unitarian, knowing that the truth must prevail, and the Church is "the pillar and ground of the truth." There is no right of secession given to an individual. Elijah, whose piety translated him that he should not see death, did not secede from the licentious communion of his brethren in Israel: Daniel, the devout captive, did not secede from the fellowship of the apostate Hebrews in Babylon: John the Baptist, though singular in austerity, and Jesus Christ, though undefiled and separate from sinners, did not secede from the synagogue and temple, though they were dens of thieves, but kept the feasts with publicans and Pharisees. Nay. *the Pharisees* first set up the law of meats and drinks, and were the first on the earth that seceded from their brethren, and with disfigured face and fasting made lamentation for Christ as a "wine bibber" among sinners. So in the succeeding times, a schismatic suffered the universal frown and reprobation of the Church. The only separation commended in the Scriptures was of Abraham and Lot; an example often irrelevantly quoted; because it was for cattle, and not their religion, that they separated.

Rev. Flavel S. Mines.

From the Utica Gospel Messenger.

SHALL WE PUT OUR HAND TO THE PLOUGH AND LOOK BACK?

Mr. Editor,—Inasmuch as you have generously, and I think very properly, opened your columns to all for a temperate and friendly discussion of all matters in relation to the division of the Diocese, and as the laity of the west are particularly called upon to express their sentiments upon this subject, "I do the more cheerfully answer for myself."

I have resided in that part of the state formerly called the "Genesee country," nearly thirty years, during which time my business has led me to become acquainted with the people, their circumstances, necessities, desires, and sentiments, in many towns and several counties in the heart of Western New York. For four or five years past the subject of division has formed a very common and interesting topic of conversation among the laity as well as clergy of our Church; during which time, whilst I have never heard a single layman oppose a division, I can bear testimony that *many* of the most judicious and well-informed of their number have expressed the opinion that it would be best for the whole Church, and particularly for ourselves, that this Diocese should, *as soon as practicable*, "do what the higher authority of the General Convention might enable it to do, to enjoy more of episcopal duty than one man can perform."

I well remember that in 1835 an expectation was cherished by our people generally, in this vicinity, that such measures would, *that year*, be taken in the General and Diocesan Conventions as would give us a new diocese: And I also remember that, on learning that we must wait three years longer, it was *with no little difficulty* that many of our laymen could be persuaded to submit to *so long* a delay.

And are we now, Mr. Editor, after patiently waiting, (and I might say patiently suffering,) three years, to be gravely asked if our laity wish to divide? Is the fact that we are not armed cap-a-pie for strife and discord to be construed into proof that we are indifferent to the subject? I trust not, Sir. And if you will bear with me I will endeavor to show you a better reason why we are not excited:—why we are not intriguing and caucusing by means of *exparte* parochial elections, and such like manœuvres; which I confess looks to me a little too much like a political or Presbyterian strife—a little too much like electing a President of the United States on board of a steamboat.

My reason is, that *we are virtually divided already.*

In proof of this assertion, which to some may seem bold and presumptuous, I must be permitted to call your attention to the action of the Church, as spread upon the records. We shall here find that in 1834, our Bishop in his annual address proposed that some further provision should be made for the discharge of the Episcopal functions within the Diocese; and that a committee was thereupon appointed to consider and report upon the subject,

At the next Annual Convention, (1835) this committee reported that we could not lawfully have an Assistant Bishop, and that "a division of the Diocese appeared to be the only remaining alternative to which the Convention conld look as a remedy for the inconvenience to which this Diocese is [was then in 1835] exposed, from its extent and the number of its clergy." The Bishop, the same year, in his annual address says, in substance, that he has conferred with, and approves of the doings of this committee; that in the General Convention of that year the incipient steps had, at his suggestion, been taken for such alteration in the constitution of the General Church as would, if perfected, enable us to divide our Diocese in about three years from that time;—that the subject is, indeed very near his heart, and that his understanding tells him that we must ere long divide, &c.

In the journal of 1836 I find nothing of importance in relation to the subject. In 1837 the committee report, recommending for adoption two resolutions, which after having been amended read as follows:

1st. "That this Convention approve of the proposed amendments in the constitution on the subject of the division of dioceses; and that the Secretary of this Convention be directed to communicate to the next General Convention a copy of this resolution."

2d. "That *it is expedient that this Diocese be divided into two Dioceses*, and that *the necessary measures be taken preparatory to such a division*, in order that it be accomplished *as soon* as the constitution and canons of the General Convention shall admit thereof."

These resolutions were, after having been deliberately considered, discussed and amended (so as to read as above,) *adopted by vote of the Convention*. Whereupon the Bishop's consent being necessary to perfect a legal division, his consent and approbation were by him *officially announced*.

The Convention then proceed to consider and adopt three other resolutions, substantially as follows:

1st. "That *in order to carry into effect the foregoing resolutions*, the Bishop be respectfully requested to call a Special Convention of the Diocese *at such time as will enable the Diocese to bring the subject fairly matured before the next General Convention*, for the consummation of the proposed division."

2d. That a committee be appointed to confer with the Bishop and *designate the boundary line* between the two contemplated dioceses, and report *the said boundary line* to the Special Convention. [This committee have not (as some seem to think,) any thing to do with the questions, shall we divide? or when shall we divide? These questions were *already settled*. Their duty, and *whole duty*, is to advise the special committee where to run the line.]

3d. "That this Convention entertain a deep and grateful sense of the *manner* in which the Rt. Rev. the Bishop of this Diocese *has acceded to a division of the same*," &c.

And now, Mr. Editor, if I have succeeded in rendering myself intelligible, I think the candid reader cannot fail to perceive that the Diocese of New York is virtually, legally and effectually divided already. If any one doubt it, let him carefully read the 2d resolution again.

Do any of our people wish to lay the foundation of an "old measure" party and a "new measure" party in our peaceful and happy Church? If so, let them go to the Special Convention, which is manifestly called for the sole purpose of perfecting the division already resolved upon, and propose to demolish the goodly fabric which we, after four years patient and friendly labor, have well nigh completed. But I cannot for a moment contemplate a project so unwise, so reckless, so insane!

I will not, Sir, tax your columns, nor the patience of your readers, with an argument of so plain, so clear a case; but will conclude by expressing a confident hope that in the Special Convention, "all things may be so ordered and settled, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us, for all generations."

Maryland Convention.—The Convention of the Protestant Episcopal Church of the Diocese of Maryland met in St. Paul's Church, Centreville, on Wednesday morning, May 30. A large number of Clerical and Lay Deputies were in attendance. Morning prayer was conducted by the Rev. George McIlhiney, assisted by the Rev. Dr. Wyatt, who read the Ante-communion service. The sermon on the occasion was preached, by appointment of the late Bishop Stone, by the Rev. Dr. Henshaw from a portion of the 122d Psalm, "*They shall prosper that love thee.*" This was a masterly discourse, on the distinctive principles of the Church, and ought to be published. In the course of the sermon the preacher alluded to the death of the lamented and beloved Bishop Stone, in a beautiful and affecting manner. After the sermon the holy communion was administered by Rev. Dr. Wyatt, assisted by the Rev. Dr. Johns.

The Rev. Dr. Johns was elected President of the Convention, and was conducted to the chair by the Rev. Dr. Wyatt and the Rev. Dr. Henshaw, when the Convention was organized for business. The names of the clergy entitled to seats were called over, and the lay delegates presented their testimonials and signed the declaration required by the constitution. Richard M. Hall, Esq., was unanimously re-elected Secretary. After the appointment of several committees, the Convention adjourned to meet at 9 o'clock on Thursday morning.

In the evening at early candlelight divine worship was held in the church. The Rev. Mr. Wiley read the evening service, and a plain and practical discourse was delivered to an attentive congregation by the Rev. Wm. F. Chesley, from Job xix. 25, "*I know that my Redeemer liveth.*"

Thursday, 9 o'clock, A. M. The Convention met this morning. The clergy handed in their parochial reports, and most of the time until the arrival of the hour for divine worship (11 o'clock) was spent in hearing reports of committees, &c., when it adjourned to meet immediately after divine service.

Morning prayer was offered by the Rev. Mr. Goldsborough of Havre-de-grace, after which an impressive discourse was delivered by the Rev. Dr. Wyatt, on behalf of the Missionary Society of the Diocese, from 2 Cor. ii. 14, 15, '*The love of* Christ *constraineth us*," &c. A collection was taken up amounting to about $105.

Divine service being concluded, the Convention was again called to order, and after discussing some matters preliminary to going into an election for a Bishop to fill the Episcopal chair vacated by the death of Bishop Stone, adjourned to meet at 9 o'clock to-morrow morning.

In the evening the Rev. Dr. Johns preached, prayer being offered by the Rev. Henry H. Bean.

On Friday morning the Convention met at 9 o'clock. Most of this day was consumed in an effort to elect a Bishop of the Diocese. Convention was divided into orders, tellers appointed, and after invoking the Divine blessing on their doings by engaging in silent prayer for a short space of time, the clergy went into a ballot for a Bishop. The tellers reported that the Rev. Dr. Johns had received 26 votes and the Rev. Dr. Wyatt 22. The constitution requiring a concurrence of two-thirds of each order to elect a Bishop, and neither of the Rev. gentlemen having received that number of votes, the balloting proceeded.

2d ballot, Dr. Johns received 27 votes; Dr. Wyatt received 21 do.

3d ballot, Dr. Johns received 26 votes; Dr. Alonzo Potter received 21 do.

4th ballot, Dr. Johns received 27 votes; Dr. Potter received 20 do.

After the 4th ballot Dr. Johns came into the Convention and withdrew his own name, substituting that of the Rev. Dr. Henshaw—whereupon Dr. Potter's name was withdrawn and Dr. Wyatt's restored.

5th ballot, Dr. Henshaw received 25 votes; Dr. Wyatt received 22 do.

6th ballot, Dr. Henshaw received 24 votes; Dr. Wyatt 23 do.

7th ballot, Dr. Johns received 23 votes; Dr. Wyatt received 24 do.

8th ballot, Dr. Johns received 23 votes; Dr. Wyatt received 25 do.

9th ballot, Dr. Johns received 26 votes; Dr. Wyatt received 22.

The clergy not being able to unite in nominating a suitable person for Bishop, a committee of eight was appointed, four clergymen and four laymen, to recommend some clergymen for this important office. The committee reported the names of the Rev. Manton Eastburn, D. D., and the Rev. F. L. Hawks, D. D. of the Diocese of New York. On the first ballot the Rev. Dr. Eastburn received 27 votes, the Rev. Dr. Hawks 23. There not being a canonical majority the Convention went into a second ballot, when the Rev. Dr. Eastburn received 42 votes and the Rev. Dr. Hawks 3. The laity then went into a ballot and confirmed the election of the Rev. Dr. Eastburn by almost a unanimous vote. The President then announced to the Convention that the Rev. Manton Eastburn, D. D., rector of the Church of the Ascension, New York, was duly elected the Bishop of the Diocese of Maryland. The Convention then proceeded to sign the testimonials, and the Rev. Dr. Johns and the Rev. Dr. Wyatt were appointed a committee to inform Dr. Eastburn of his election.

Resolutions were adopted by the Convention expressive of their fraternal regard for the memory of the late Bishop Stone, which will be published in the journals.

Resolutions were also adopted tendering to the inhabitants of Centreville and the surrounding neighborhood a vote of thanks for their characteristic hospitality and kindness to the members of the Convention.

The following gentlemen constitute the Standing Committee of the diocese for the ensuing year, and Delegates to the General Convention.

STANDING COMMITTEE.

Of the Western Shore.—Rev. John Johns, D. D.; W. E. Wyatt, D. D.; Rev. J. P. K. Henshaw, D. D.; Rev. George McIlhiney.

Of the Eastern Shore.—Rev. Joseph Spencer, D. D.; Rev. Clement F. Jones, Rev. Henry M. Mason.

DELEGATES TO THE GENERAL CONVENTION.

Clergy.—Rev. W. E. Wyatt, D. D.; Rev. John Johns, D. D.; Rev. J. P. K. Henshaw, D. D.; Rev. Joseph Spencer, D. D.

Laity.—Alexander Magruder, Esq.; Judge Chambers, Judge Eccleston, F. S. Key, Esq.

The next annual Convention will be held in St. Paul's Church, Baltimore, on the last Wednesday in May, 1839.—*Episcopal Recorder.*

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.
April, 19. 1pm 3m

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.
The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.
The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.
The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.
References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.
Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence, on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq 63 1-2 Cedar street, W. F. WALKER, *Principal.*
Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12. tf

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.
Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.
April 4 tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of hildren, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*
It is furnished with much additional intelligence, peculiarly interesting to Churchmen.
Price, six and a quarter cents the single copy. Considerable reduction by the quantity.
Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address
Sherman & Trevett,
142 Fulton-street, New York.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Uuiversal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

PRIVATE EPISCOPAL INSTITUTE.
THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.
The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.
The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.
W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.
The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.
The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.
Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.
March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception o pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.
During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.
Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.
Terms—$200 per annum, payable quarterly in advance, including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.
Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.
March 17. 8t

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.
Under the superintendence of
John W. Mitchell, *Chairman.*
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.
REQUISITES.
Sunday School Register; Minute Book; General Class Book; Teacher's oll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed.. Ten Commandments, first table, on cards; second table do.; Paraphrases on the Collects.
INSTRUCTION BOOKS.
System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the ;rayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.
THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.
ublished by the Union, bound in uniform style. and consisting of the 18mo works, making 56 volumes, numbered consecutively. at 20 cents per volume, or $11 20 per set. Also,
THE JUVENILE LIBRARY,
Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

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* Adopted at the last general Convention as the standard book.

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